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# THE JOURNAL OF BIBLE AND RELIGION

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## The Apocrypha in Christian Scripture

JOHN L. CHEEK\*

IN a period which is seeking Christian ecumenicity, one of the subjects on which there is misunderstanding as well as disagreement among the churches is the place of the Old Testament Apocrypha in the Christian canon. An early statement of Protestant position may be taken from the preface of the Geneva Bible, which explained that these some fourteen books or additions-to-books not found in the Jewish canon were to be included with the Scriptures, not for doctrine, but for the knowledge of history and instruction in godly manners." The Anglican tradition has maintained this position by retaining the Apocrypha in its services. Meanwhile Reformed theologians have pressed for complete rejection of these books from published Bibles, as "not divinely inspired," and "no part of Scripture," until this is now considered the orthodox Protestant view. In recent years, on the other hand, biblical scholarship has made a fresh discovery of religious values in the extra-canonical Jewish books, and newer concepts of inspiration likewise have strongly supported a more broad definition of Christian Scripture. The publication of the

Revised Standard Version of the Apocrypha now focuses attention on the question, what use shall we make of it? We need to re-examine our Protestant theory as to the place of these books in our tradition.

Protestant churches seem to agree in denying to the Apocrypha full canonical status with authority equal to that of other Christian Scriptures. The differences among denominations only become a problem because most Protestants assume that books denied such primary status must therefore be banished from church use altogether. This conclusion is not justified by Christian usage. A more realistic view would recognize that the Christian canon of Scripture is largely permissive rather than obligatory. That is, the Christian tradition sets the limits for what properly may be used as authoritative writings, beyond which limits no church may go without denying its place in that tradition. Within those limits each church and each Christian not only can but must select those books and passages which are to be the actual canon. Leonard Thorn did this very crudely when, on the basis of a special revelation of Jesus Christ "in the spirit bodily," he removed from his New Testament (New York, 1861) all materials unacceptable to a spiritistic medium. Nearly always the process is a much more subtle one, and usually it takes place more or less unconsciously. In order even to recognize it, we must observe the difference

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between the theoretical and the functional canon of a given church or individual. In conscious theory, perhaps in formal creedal statement, the full inspiration and authoritative nature of the complete canon is generally affirmed. The functional canon, consisting of those portions whose authority is actually accepted and used, is nearly always much smaller. The other portions of the theoretical or formal canon thus assume a secondary or "deutero-canonical" status.

On the functional rejection of some biblical books or passages there is almost universal agreement today. What Christian church, in practice, would claim full inspiration, either for public worship or basic Christian doctrines, of the tedious genealogical tables of I Chronicles, chapters 1-9? Few Christians would find edifying, much less authoritative, the permeating themes of hatred and revenge in Obadiah and Nahum, or the comparable chapters from other prophetic books. By a similar wisdom we disregard vengeful passages in the Psalms, such as 137:9, "Blessed be he who seizes your little children, and dashes them to pieces upon a rock!" We may enjoy the beauty of verses from Ecclesiastes, and find them on occasion instructive, but hardly authoritative for theology; the author's denial of any ultimate meaning or value in life is a denial of the Christian message. Likewise we may admire Queen Esther's courage and at times quote from her story; but the bitter and bloody nationalist intrigue, without so much as a mention of God, is an antithesis of the Christian gospel. There are many other passages which we refrain from using in Christian worship because we consider them neither spiritual nor properly instructive, such as the description of the intimate charms of the maiden in the Song of Songs. In each of these instances modern usage agrees with the New Testament writers. With the exception of the Psalter, they failed to quote from any of these

books, while citing numerous passages from other volumes of Jewish Scripture.

In like manner churches and individuals base doctrines and practices upon particular passages and so elevate those books to a status in their functional canon. This is obvious in the case of the notorious snake cults which derive their practice from the long ending of Mark, a section rejected by textual criticism. But the principle holds equally throughout the more normal areas of Protestantism. The Adventist movement was born in a study of Daniel, and still makes the apocalyptic portions of the Bible its central canon. Unitarians have necessarily stressed such writers as II Isaiah, and the Universalists such verses as Isaiah 49:6. Those giving social religion a primary place elevate Amos and his successors to a special prominence in their functional canon. Pentecostal churches devote greater stress to Acts 2 and I Corinthians 12, but not enough attention, in the view of some Christians, to I Corinthians 14. Orthodox Protestantism with its primary emphasis on justification by faith, tends to give a superior status to Paul, especially Romans 1-8, and such gospel material as the Gospel of John. So-called liberal Christians, on the contrary, tend to place in supreme position such parts of the New Testament as the Sermon on the Mount and the book of James. In each of these cases, the result is to classify Scripture according to two or more levels of decreasing authority and use, some of those writings retained in the canon not being used as Scripture at all.

The books and portions of the Bible which suggest other or contrary aspects of belief or practice are dealt with in various ways. They may be unconsciously or even consciously disregarded, as groups not teaching celibacy have overlooked Revelation 14:4. Or the passages may be brought into harmony with the authoritative portions of Scripture by allegorical reinterpretation, as with the Song of Songs, or by



other harmonistic means. Precisely in this way, Orthodox Judaism refused to accept any teaching from the Prophets or Writings which could not first be verified by the Torah. By a more historical method, much biblical law and ritual has been catalogued as temporary or local in its application, such as the laws of diet, circumcision, animal sacrifice, and so on. In principle then, to class certain books formally as useful for reading but not for doctrine, is only another way of dealing with books accepted into the theoretical, but only partially into the functional, canon.

It cannot be too strongly emphasized that the stress on one portion of biblical writings nearly always means a corresponding rejection, to a greater or less degree, of other parts of Scripture. Calvin judiciously turned to the Old Testament for guidance in the tremendous tasks of a theocratic state, and applied to its study much common sense. Yet he was inclined to support a single biblical covenant, and so a Christianizing of the Old Testament. The resulting Puritan pattern led to a legalism and a morality at many points lower than that of Jesus.

When biblical interpretation follows a legalistic pattern, especially in the extreme form of a proof-text method, the process of selecting a functional canon tends strongly to be an unconscious one. As criticism accepts Scripture in the spirit of Jeremiah, the true word being a law within, a covenant written on human hearts, the use of the Bible becomes a conscious selection of the deepest and truest insights growing out of the spiritual experiences of the biblical writers. All scripture then is truly helpful and instructive; for the more primitive teachings, while in no sense authoritative for modern belief and practice, fit into a majestic pattern of God's progressive revelation to man, of man's growth in spiritual understanding.

Martin Luther himself demonstrated such a conscious selection of an inner func-

tioning canon. "Jude," he said, "is an epistle that need not be counted among the chief books." Esther he found to be "without boots and spurs," as he himself was when still "in the monastery." James is really an "epistle of straw . . . for it has nothing of the nature of the Gospel about it." His true canon consisted of a few New Testament books only. "St. John's Gospel and his first epistle, St. Paul's epistles, especially Romans, Galatians and Ephesians, and St. Peter's first epistle are the books that show you Christ and teach you all that is good and necessary for you to know." As this indicates, Luther had a simple standard for judging full canonicity. "All of the genuinely sacred books agree in this: that all of them preach Christ and deal with Him. That is the test to judge all books, when we see whether they deal with Christ or not, since all the Scriptures show us Christ." Yet Luther granted usefulness even to James and Esther, and urged the reading of the Old Testament Apocrypha. He simply noted several ascending levels of inspiration and value within his translated Bible. Later German Lutheranism retained this attitude toward the apocryphal books.

Thus if the Apocrypha is admitted as part of the Christian Bible, this merely includes it within the limits permissive for the Scripture of Christian churches. The question is not, should the Apocrypha be accepted as fully and completely authoritative for Christian belief and practice, but rather, should the Apocrypha be accepted as a part of the canonical tradition? It remains then to examine the evidence regarding such acceptance.

The first and primary evidence for or against canonical status must necessarily be the historical. Whatever means a theologian may use to validate a book as Scripture, he can never go beyond the limits of the historical tradition. Orthodox Christian theologians have not been observed to accept a book not already vali-

dated by sacred usage through a major portion of Christian history; and conversely they do not reject books which have been given primary and universal acceptance.

Turning first to the New Testament writers, we find it necessary, as in modern usage, to distinguish between their theory and their practice of the canon. The theory is expressed by the New Testament reference to Scripture as "the Law and the Prophets," save for one instance in Luke 24:44 of "the Law of Moses, the Prophets and the Psalms." With this may be compared the terms of the Ben Sira prologue (ca. 132 B.C.), "the Law, the Prophets, and the others who followed in their steps" (variations, "the other books of our fathers," "the rest of the books"); and also Josephus, "the Law, Prophets, Hymns and Maxims." If the New Testament phrase be taken in a rigid, literal sense, as seems unlikely, this would exclude all of the Hagiographa but the Psalter from their Old Testament. In any case this does not describe New Testament practice. Not only do New Testament writers quote extensively from the Psalms and three other books of the third group in the Jewish canon, but they utilize a number of other religious books. Jude quotes Enoch 1:9 as Scripture and Revelation makes considerable use of the same book. According to Jerome, Matthew 27:9 quotes an apocryphal writing of Jeremiah. Origen and Epiphanius respectively described I Corinthians 2:9 and Ephesians 5:14 as quotations from the Apocalypse of Elijah, each of these being in the form of a Scripture quotation. Scripture from unknown sources is cited by Luke 11:49, John 7:38 and James 4:5. There seem to be references to at least two other pseudepigraphic books.

New Testament usage of the Apocrypha is somewhat different. James 1:19 quotes Ben Sira 5:11, but not specifically as Scripture. Hebrews and Paul's letters seem clearly to show a knowledge of apocryphal books, particularly the Wisdom of Solomon

and I and II Maccabees, probably Tobit and perhaps others, but without specific quotations. For at least two reasons, however, this difference cannot be taken as decisive against the Apocrypha. For one thing the New Testament canon was definitely larger and less rigid than that finally fixed by Jewish tradition. While the New Testament authors make primary use of the Pentateuch, Psalms, Isaiah and some other prophets, they do not distinguish in manner of use between the rabbinic canon and books excluded from it. Beyond this it is important to note that the New Testament writers clearly show a preference for the Greek Septuagint, our earliest manuscripts for which included the disputed apocryphal as well as other books. There appears no valid reason to suppose these were added between the time of writing the New Testament books, and our oldest manuscripts; New Testament use itself would intimate the contrary. All this would indicate familiarity with the apocryphal books as part of the larger Jewish Scripture, but a secondary rating of them, at least for the immediate purposes at hand. In any case, to take the New Testament usage as our literal example would give us an Old Testament that omitted some books from our present one, and added others.

The use of the Apocrypha by the early church as a whole is very much clearer and more positive. The Apostolic Fathers while failing to cite seven books of the rabbinic canon, quote from all but two of the other books in the Septuagint, and in the same manner as from the rest of Jewish Scripture. This strongly supports the manuscript evidence that the apocryphal books were a part of the Christian Bible from the first. For a time, some Eastern Fathers and churches showed the influence of the narrower Palestinian canon, and the rabbinic dispute over specific Hebrew books. Earlier Syriac Scriptures apparently lacked the Apocrypha and variously Chronicles, Es-

ther, Ezra-Nehemiah and Job. Theodore of Mopsuestia listed these Hebrew books and five of the Apocrypha in his books of secondary authority. Melito and Jerome were most strongly drawn toward the Jewish canon. Yet even Jerome by the very force of tradition included what he called the Apocrypha in his version as ecclesiastical books. Albeit with variations in order and content, the West's enthusiasm for the Apocrypha soon prevailed in all of the Eastern churches as well. The Council of Trullo in 692 gave them canonical status, as did the synods of Hippo and Carthage in the West. The apocryphal books have thus been a part of Scripture, whether with primary or secondary status, through by far the greater part of Christian history; and they are so accepted by the large majority of Christians today.

Undoubtedly the more limited Hebrew canon was a strong contributing factor in the earlier church disagreements, and also in the more recent Protestant rejection of the extra books. This raises another critical historical question; for the criteria generally postulated for the determination of the Jewish canon are all unacceptable to Christians: (1) Prophecy was dead, therefore no later book could be prophetic, or inspired. Whether, following Josephus, the supposed definitive date be placed at the time of Artaxerxes I, or later, this would rule out the inspiration of the New Testament writings. (2) A correlative axiom, that only books written in Hebrew were inspired, would reject the New Testament, though not all of the Apocrypha. (3) An inspired book must show no disagreement with the Torah. This was contrary to the Christian message of a gospel which "completed," not repeated, the Law. Argument that we should adopt the Jewish rather than the Christian Old Testament canon raises still other problems. The crisis situation which hastened formulation of the Jewish canon very likely was related to the growing Christian movement. In other

words, the strict canon was at least in part a defense mechanism against Christianity. If, as is commonly held, Jewish defense was against apocalypticism, we must note that this was one of the main streams of Christian thought. If, as some believe, the central crisis was brought on by Christian apologetic use of Scripture, there would be even less reason for Christian adoption of the rabbinic product of the conflict.

The Apocrypha are also accepted today, with secondary status, by some Protestants. The Anglican position was stated in Article VI of the Thirty-nine Articles. These "other books the Church doth read for example of life and instruction of manners; but yet it doth not apply them to establish any doctrine." In other words they are classified as secondary or on a lower level of canonicity; but they are still to be counted a part of the Bible. In the coronation service the Bible presented to the king contains the Apocrypha, as of necessity do all the Bibles used in church worship. The lectionary attached to the Book of Common Prayer from the beginning has prescribed lessons from the Apocrypha. In the same tradition the Methodist responsive readings include selections from two apocryphal books. It was also in this tradition that all the early English Bibles, and all the later authorized English Bibles, have included the books of the Old Testament Apocrypha. Only gradually did later printings come to omit them. It was not until 1827, as a result of controversy, that the British and Foreign Bible Society banned them from its editions.

This leads to what may be called a practical reason for restoring a permissive canon which includes the Apocrypha. The churches in the Anglican tradition, as has been noted, require a complete Bible for their accustomed manner of worship. If all Protestant churches agree in a common "complete" translation, each church as it wishes may employ an "incomplete" version, just as it is free to use a New Testa-

ment alone or a New Testament and Psalms. In practice we are doing that now. It would be a real contribution toward an ecumenical spirit, however, if we fully recognized the Anglican right to accept Scripture tradition, and not grudgingly, as a concession to error.

Finally, the inherent spiritual values in the Apocrypha are strong reasons for printing them once more in modern Protestant Bibles. I Maccabees is our primary source for the story of Jewish heroes whose bravery made possible the continued existence of Judaism, and Christianity, today. Tobit, with all its primitive romance, contains a beautiful commentary on religious piety which marks the first appearance of the Golden (Silver) Rule in our tradition. Manasses is a beautiful example of penitential prayer. The first chapters of the Wisdom of Solomon comprise one of the finest discussions of immortality in all Scripture. Its spiritual conceptions may be compared with those of the Gospel of John.

For God created man for immortality,  
And made him the image of his own eternity.  
But through the devil's envy death came into the world  
And those who belong to his party experience it  
(2:23,24).<sup>1</sup>

The Wisdom of Sirach or Ben Sira (Ecclesiasticus) rises above Proverbs in its breadth of vision and quality of spiritual insight. One need not be surprised that it was used for the instruction of Jewish youth through most of the Middle Ages. Its most famous chapter which begins, "Let us now praise famous men," is only one of innumerable splendid passages. The following is taken from the section on the sin of gossip:

If you hear something said, let it die with you,  
Have courage, it will not make you burst! . . .  
Question a friend, for often there is slander,  
And you must not believe everything that is said.  
A man may make a slip without intending to—  
Who has not sinned with his tongue?  
Question your neighbor before you threaten him,

And leave room for the Law of the Most High  
(19:10,15-17).

Many passages remind us of Jesus' teachings, such as the one on anger and force in 10:6:

Do not get angry with your neighbor for any misdeed,  
And do not gain your end by acts of violence.

So with the verses on spiritual treasures:

Lay up your treasure according to the commandments of the Most High,  
And it will be more profitable to you than gold.  
Store up gifts to charity in your storerooms,  
And it will deliver you from all harm (29:11,12).

These inspired writings not only have value in themselves, but help us see the Old and New Testaments in truer and clearer perspective. The increasing number of Bible courses and texts which include the Apocrypha and other ancient Jewish and Christian books indicates increased appreciation for these values. A widespread printing of Bibles with the Apocrypha, to make these books more generally available at a reasonable price, is greatly needed.

We should urge, then, a return to the main stream of Christian Scriptural tradition, restoring the Old Testament Apocrypha to their rightful place in normal "complete" editions and translations of the Holy Bible. Particularly is it to be hoped that a large portion of the issues of the Revised Standard Version will contain these books. Each church will continue to have the right and the duty to construct its own functional canon; but no Christian shall be deprived, through ignorance or through non-availability, of his full Christian heritage.

#### REFERENCE

- <sup>1</sup> Translation of Edgar J. Goodspeed in *The Complete Bible: An American Translation*. Chicago: University of Chicago Press, 1939.



# Some Foibles of New Testament Scholarship

HENRY J. CADBURY\*

SOME years ago American medical schools began to include in their curricula the study of occupational diseases. Probably theological and other graduate schools would be well advised to encourage awareness of the special foibles of biblical scholarship, what the Bible itself categorizes as "the sin that doth so easily beset." I do not assume that these failings are unshared by scholars in other fields. Professorial absent-mindedness, to mention just one well-recognized symptom, knows no boundaries between disciplines.

I am here concerned to deal with some forms of fallacy which experience has revealed in the field of New Testament scholarship, whether they are shared by other fields or not. Some others may be omitted in the hope that they are less serious now than they used to be.

Reading the older commentaries one notices how it seemed necessary then to cite all the authorities on each side of a disputed question. It looks now as if the reader were expected to weigh each name and compile a cumulative balance of authority. We know, however, that many judgments of scholars can be biased by theological factors which should not prevail in making non-theological decisions. Those of us who have served

as translators of the Bible are fully aware of this theological temptation. Even if we have succeeded in avoiding it ourselves pretty well, some of our reviewers, in their desire to make the translation agree more with their own preference whatever the underlying text, keep alive in our thoughts the importance of avoiding "wishful translating."

Another common and natural phenomenon is the repetition of hypotheses once proposed. As in other fields, so in Bible study, what begins as a very tentative guess becomes by repetition an assumed fact and represents "the consensus of scholarly opinion." Apparently this took place in the early centuries and gave rise to what scholars refer to as undisputed primitive tradition. But we are aware of the tendency to repeat without scrutiny, to repeat even erroneous references to authorities and spellings that become misspellings. Examples of the latter in the text of modern Bibles are "swaddling clothes" for "cloths" and "strain at a gnat" for "strain out." Larger recurrent errors, hallowed by time or reconsecrated by new theories, are the pretty evasions which interpret a camel as a rope and a needle's eye as a small gate. Either of these two would be enough to free the famous gospel saying of any hyperbole. To adopt both is to convert it into nonsense of the opposite extreme.

An error less easily detected occurs when the corollaries of a hypothesis remain even after the main hypothesis has been discredited. The Tübingen hypothesis is, I suppose, no longer taken seriously as a whole, with its Hegelian analysis of the influences behind the New Testament books, as for example, the consciously irenic quality of the Book of Acts. But some of the debris of a demolished theory remains, and we

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are still trying to escape both the prejudice against that book's accuracy and the reaction against the prejudice. The factors of tradition and composition<sup>1</sup> that combine to make that book and its several sections a puzzling mixture need now quite independent treatment.

In similar fashion I think the idea of a modicum of genuine chronology in the synoptic gospels has been pretty well shattered by form criticism, but the context and sequence of passages are still appealed to by those who know better. For example, people still refer to an item as occurring before or after Caesarea Philippi, as though we could still regard that as a fixed watershed in Christ's ministry.

I think I may modestly claim that the lexical argument that the vocabulary of Luke-Acts is medical or at least more medical than Mark's or than that of other lay writers has been also somewhat invalidated, but the idea that the third evangelist displays somehow an unusual "interest" in medical matters dies hard.

The non-Pauline origin of Ephesians is a fairly recent hypothesis. It began, however, when the Ephesian address of the letter was taken for granted, as H. J. Holtzmann's classical discussion<sup>2</sup> shows. Two alternatives seemed to result from the unsuitability of that writing for Paul and Ephesus. It was written either to another place or by another person. Now that textual evidence, reinforced by the Chester Beatty Papyrus, makes the omission of "in Ephesus" (1:1) almost certain, the Pauline authorship labors, I believe, under an outgrown disability.

Another strong temptation in New Testament study is the identification of anonymous persons with others whose names we know. This apparently was current in quite early times, when readers of anonymous New Testament books associated them with individual apostles or apostolic persons, using such clues and combinations as they could find. The Canon of Muratori illus-

trates this interest, but that it proceeded often without leaving record, and that its guesses were repeated until they became traditions is a probability that haunts the modern reader of early Christian New Testament discussions. That modern Christians follow the same example is shown by attempts to identify the young man who fled from Gethsemane (Mk. 14:51 f.), the author of Hebrews, the amanuensis responsible for the unusual style of Paul's Pastoral Epistles,<sup>3</sup> and even such later editors and redactors as supplied endings for the Gospel of Mark or collected the Epistles of Paul.

Considering the commonness of certain ancient names as attested not only by the New Testament but by Jewish and Gentile evidence, it is doubtful whether even named persons should be made so often to coalesce with their namesakes. Considering further how few of the early Christians are known to us by name at all, the mathematical chances are slight that an unnamed character can be identified from the named personnel. To leave such persons unidentified is no contradiction of the demands for economy of hypothesis.

Indeed, this matter is only a small example of the way in which New Testament scholars have felt uncomfortable to leave questions unsolved. Anonymity is the right answer to cases where agnosticism is a thoroughly respectable position. Yet how pleasant it is to extend today what early readers of the Scriptures did. As they assigned Old Testament books to Moses, David and Solomon, we assign a literary source of the Octateuch to Ahimaaz. As they assigned the gospels to Matthew, Mark, Luke and John, we assign the Epistle to the Hebrews to Apollos, or Philip, or even Priscilla, and with more assurance the Epistle to the Ephesians to Onesimus. There are many other issues where instead of relying on precarious argument the scholar should make clear to the layman, who by nature abhors a vacuum, that we have not enough data to decide. Particularly art

arbitrary is it to set up two alternatives and then to conclude because one of them is wrong the other must be right. Whatever its name, this fallacy is well recognized by logicians. Conversely, we need to remind ourselves that either credulity or incredulity may be carried too far and may be equally erroneous. "The excess of criticism," it has been said, "just as much as the crudest ignorance leads to error."<sup>4</sup>

Whenever we review the higher criticism of past centuries we realize how much it proceeded in accordance with changing styles or was affected by external influences. But we find it difficult to recognize and allow for similar patterns in our own day. Thus neo-orthodoxy and ecumenicity have replaced former influences, only to give place, I suppose, to other patterns of tomorrow. Even bodies of newly discovered or newly studied literature are successively exploited. The Gospel of John has always proved puzzling. During the past half century one clue after another has been pressed to provide a solution; the mystery religions, apocalyptic Judaism, Mandaism, Hermetism, have all had a turn. When the Odes of Solomon were discovered they were assumed to be the nearest as well as the newest parallel, but today one hears little of that effect. Those of us who remember vividly this episode of fifty years ago, or any experienced historian of criticism, could have predicted that if a substantial body of new information about a contemporary Jewish or Christian movement were discovered in 1947, men would at once be bound to claim therein a key to the Gospel of John. Such a prediction has been enthusiastically and uncritically fulfilled since the publication of the Dead Sea Scrolls.<sup>5</sup> This reminds us how hard it is to acquire perspective towards our own time.

Among the areas where fallacies are most fertile is that of statistics, especially of Greek vocabulary. Though we are generally warned that "figures lie" we still are tempted to draw inferences from the overlapping of

vocabulary between two bodies of literature. It is thought to show common authorship, or at least literary dependence. An interesting example in modern times is the use of "legal terms" found in Francis Bacon's English writings and also in Shakespeare to prove Baconian authorship of the plays. Common vocabulary is also cited to prove common date, sometimes only a few words. If certain words are found rarely or never in the New Testament outside a given writing they are thought to be especially significant. If instead of calling them *hapax legomena* we would use Deissmann's phrase "statistical accident," we should escape a good deal of self-deception.

In conclusion, I mention the foibles of nomenclature. The invention of a mere label for a hypothesis even in English is an effective, if illusory, argument for it. We have had many such, including hybrids like Ur-Marcus and Proto-Luke. But most effective are those names derived from ancient languages. They give a sense of reality to the layman quite beyond the plain English. A case which early came to my attention was the term *religio licita* and its opposite *religio illicita*. Their use implies that in the early Roman Empire a regular status of toleration was or was not accorded to specific religions, for example to Judaism and Christianity respectively. Thus the terms enter almost regularly the text-books on New Testament times. Derived, I suppose, ultimately from a phrase or two struck out in the third century by the lawyer Tertullian in his characteristic non-legalistic manner,<sup>6</sup> they have become part of the jargon of scholarship. They had no currency in ancient times and do not accord with the actual practice in the early Roman Empire. The absence of such practice has, of course, been known to better scholars and has prevented their using the terms.<sup>7</sup> I do not find the terms in Theodor Mommsen's *Römisches Strafrecht* (1899), but in his earlier famous essay, "Der Religionsfrevel nach römischen Recht," he used the phrase

*religio licita* twice.<sup>8</sup>

Perhaps *gnosis* is a word that has long and similarly been overused. It may or may not represent an actual phenomenon in ancient syncretism, but if so the ancients themselves did not employ this term for it.

A "clear and present danger," as the Supreme Court would put it, is the word *kerygma*. It means simply preaching, but it is used now, as the Greek mostly was not, for the content of preaching rather than the act. For the message preached the New Testament has many good words including "word" itself, but those who affect the Greek term are unconsciously supporting by its use a whole theory of stereotype and system and uniformity in the preaching which a simple modern term like "the apostolic preaching" would less impressively convey.

There are some wise words of Bruno Snell in his review of Jaeger's *Paideia*, Vol. I, which, with some adjustments, are so applicable in the biblical field that I conclude by calling attention to them here:<sup>9</sup>

"Es droht Mode bei uns zu werden, kurzerhand griechische Worte zu verwenden, um griechische Erscheinungen zu begreifen; man spricht heute von Ethos und Pathos, von Hexis und Pragma, vom Paradeigma und so fort. Diese Worte geben ein Gefühl der Distanz; man wird sich hüten, sich brüderlich in eins zu setzen mit den Griechen, wenn man von ihrem Ethos und ihrer Arete . . . hört. Diese Distanzierung ist beabsichtigt in verständlicher Reaktion gegen eine Zeit, die diese Distanz allzu leicht überbrücken zu können glaubte. Doch schon taucht die Gefahr auf, dass diese griechischen Worte als schöne Versatzstücke gebraucht werden, die nur die Illusion von etwas Griechischem hervorgerufen. Dem Laien mag ein so exquisites Vokabular imponieren, verstehen kann er es nicht. Der Philologe aber, der griechische Worte in unsere Sprache übernimmt, wendet sie zwangsläufig auf Dinge an, für die sie nicht passen, und er verliert die Emp-

findlichkeit dafür, welcher historischen Situation die einzelnen griechischen Wörter angehören, schnell so weit, dass sich diese Worte, wie die Erfahrung bestätigt, besonders dann einstellen, wenn ein modernes Interesse loskommen möchte von seiner eigenen Modernität. Die Fremdheit des Griechischen kann nur dadurch überwunden werden, dass man in allem Ernst von unserer Sprache aus die Unterschiede zwischen dem Alten und dem Neuen festlegt; beschreiben wir aber griechische Dinge durch eingestreute griechische Worte, so reden wir ein Pseudo-Deutsch und ein Pseudo-Griechisch, d.h. eine Sprache, die kein scharfes Denken zulässt."

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<sup>1</sup> I quote the terms from the title of an able article by E. Haenchen in *Zeitschrift für Theologie und Kirche*, 52 (1955), 205-225.

<sup>2</sup> *Kritik der Epheser- und Kolosserbriefe*, 1872, pp. 7-15.

<sup>3</sup> The phrase in 2 Timothy 4:11, "Only Luke is with me," served in modern times to identify this hypothetical amanuensis (P. N. Harrison, *The Problem of the Pastoral Epistles*, 1921, p. 52), much as one may suppose it served in antiquity to identify the anonymous author of Luke-Acts (K. Lake and F. J. F. Jackson, *Beginnings of Christianity*, II, 261).

<sup>4</sup> C. V. Langlois and C. Seignobos, *Introduction to the Study of History*, Eng. Trans., 1898, p. 131.

<sup>5</sup> Cf. F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls*, 1956, p. 133, and his caution, p. 140, "We should bear in mind, however, that nearly every discovery in the religious history of this general area has been hailed as providing the solution to the 'problem of the Fourth Gospel'!"

<sup>6</sup> *Apologeticus* iv.4 (to the Christians), "Non licet esse vos!"; xxi.1 (of Judaism), "insignissimae religionis certe licitae."

<sup>7</sup> E.g., A. D. Nock, "The Roman Army and the Roman Religious Year," *Harvard Theological Review*, 47, 1952, 187-252.

<sup>8</sup> *Historische Zeitschrift* 64, 1890, pp. 408 n., 425 (Gesammelte Schriften III, 1907, pp. 405 n., 419); E. G. Hardy, *Christianity and the Roman Government*, 1891, p. 31, evidently derived it from Mommsen. Similarly J. Juster, *Les Juifs dans l'empire romain*, 1914, i. 246, and later writers.

<sup>9</sup> *Göttingische gelehrte Anzeigen*, 197 (1935), 331-2. I am indebted to Professor A. D. Nock for calling this to my attention.



# Elements of Old Testament Worship

JOHN D. W. WATTS\*

THE English word "worship" is unique, making a translation into other languages difficult. At least two Hebrew words are used to express the same general idea. One carries the idea of "service" and is then used in the special meaning of religious service. The second means to "bow down" and denotes the individual's participation in worship.

The ancient Hebrew, like his neighbors of that period, thought of worship purely in terms of ritual or cult. He worshipped God at specific holy places, through the use of definite holy objects (altars, pillars, trees, etc.), with the help and leadership of certain holy men (priests, prophets), in definite holy ways (through sacrifice, and ritual), and at fixed holy days or periods (festivals, sabbaths, etc.). Therefore, to think of Hebrew worship is perforce to consider ritual behavior and intention.

This observation should not lead one to assume that the ancient Israelites had no place for family or personal devotions. One of the basic Hebrew festivals (Passover) was always viewed as a family festival, and through most of its history was celebrated at home. Furthermore, Hebrew law testifies to the obligation of every Israelite to teach the great religious truths in the family circle.<sup>1</sup>

Also throughout Israel's history to a point shortly before the Exile every little village had its local sanctuary suitable for the celebration of many festivals as well as for personal worship.

Those of us who have grown up in non-sturgical churches should also beware of

assuming that because Israelitic worship was ritualistic it was insincere or impersonal. From early times Israel's leaders insisted that only worship performed with a whole-hearted dedication of self could be effective or acceptable.<sup>2</sup> The inward spiritual attitude was the determining factor in worship. That Israel's worship does not always fulfill these qualifications is clear, and it stands judged by its own high standards.

Students of religion speak of three basic elements in ritual:<sup>3</sup> Something is done. Something is depicted. Something is uttered. Israelitic worship was no exception and may be treated under these three headings. Its unique quality lay in the content and meaning of each of the three.

## SOMETHING DONE

When the Israelite came to worship he expected to do something or to have something done on his behalf by a priest.

Preparation for worship involved deeds as well as attitude. Not just anyone might worship God. Only the one who was prepared might enter the sanctuary. Only the "righteous" one was ready to stand in the presence of the Most High. Only the person who had fulfilled the requirements of holiness was fit to serve God.

This preparation included maintenance of moral righteousness (cf. Ps. 15) and certain ritual requirements of holiness so well illustrated in the specific laws of Leviticus. In post-exilic times it came to center in the keeping of the Sabbath and paying of the tithe.

Other things which might be treated in this category are vows, prayers,<sup>4</sup> covenant making and renewal. But limits of space will not allow their consideration here.

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The classical central act of worship was sacrifice. When its significance for Hebrew worship is properly understood all other acts assume for us their proper meaning.

Two basic kinds of sacrifice may be distinguished in Israel's history.<sup>5</sup> They represent two emphases in worship which may be traced throughout her history as well as that of the church.

The first (and probably the oldest) was the *zebhaḥ* or communal meal.<sup>6</sup> The blood and fat of the slaughtered animal were offered directly upon an altar, but the meat was eaten by the assembled group. God and the worshippers were conceived as sharing a common meal. It should be noted that prior to Josiah's reform meat was never eaten in any other way. Every slaughter of an animal for meat was to be carried out in this way, and every feast in which meat was eaten was this kind of sacred communion meal. It is easy to understand why in pre-exilic Israel this was the most common sacrifice of all.

The general observance of this sacrifice required local sanctuaries but in no sense made a complicated cult apparatus or trained priesthood necessary.<sup>7</sup> The family or a somewhat larger circle gathered at the sanctuary (or at home if near the sanctuary). Partaking of the life-giving meat was not considered a natural or secular thing. It was nothing less than sharing a meal with God: hence a sacred moment of holy communion. God was understood to be present, sharing this meal and this communion. They sat around the table, and He was felt to be in their midst.

Some suggest that the meat, having been consecrated and made "holy," was then viewed as holy food, so that the worshippers in eating it actually "partook of the life of God."<sup>8</sup> The communion sacrifice includes that which is usually translated "peace-offering" in our Bibles. It is represented as making "whole" or "complete." This may apply to the relation to God, or to the life integrity of an individual, family,

or the whole people. The religious experience associated with its celebration suggests an intimate consciousness of God's presence and union with his people.

The second type of sacrifice which came to have increasing prominence in the Jewish community was that of the whole burnt offering, which may be classified in the larger category of gift offerings.<sup>9</sup> In these offerings something was brought and presented whole to God.

This type of sacrifice tended toward the development of a more complicated cult apparatus, since someone must receive and help transmit the offering to God and since as a gift the offering must be of a type and extent to be a worthy gift. God was objectively understood to be "there," over against the worshipper, where He could receive the worshipper's service and homage. An elaborate temple was fitting to express this homage where the worshipper might keep his proper distance from the holy presence. A trained priestly staff became necessary to present the gift.

Still a third type<sup>10</sup> of sacrifice must be mentioned: that which "releases life" or life power.<sup>11</sup> In some sense all animal sacrifice has this in mind.<sup>12</sup> Yet there are a number of sacrifices, especially those involving manipulation of blood, which emphasize this meaning. Atoning sacrifices are of this character. The sprinkling of blood from the Passover Lamb belongs here too. These sacrifices seem to belong more to acts that prepare for worship (by cleansing from guilt, protecting from evil powers, etc.) rather than to the core of worship like the first two types.

Sacrifice in ancient times was the means by which men expressed their deepest and most significant religious experiences, resolves, and understanding. Through the offering of animal life, represented in its blood, one presented himself to God.<sup>13</sup> If this personal identification were lacking and the sincere spirit of the offerer did not prompt the sacrifice, of course the act was

of no significance.

It must also be noted that sacrifice in the Old Testament was also God's means of approaching man. Through sacrifice God released power for the blessing of man. The Israelites were deeply conscious of performing an act which God had commanded in sacrifice.<sup>14</sup>

Yet one may not leave the subject of sacrifice without observing that its efficacy was limited. While sacrifices of atonement emphasized the reality of sin and guilt, no sacrifice was provided for sin consciously committed. In this sense sacrifice pointed beyond itself to the terrible nature of sin and to the readiness of God to forgive, but was unable actually to accomplish this reconciliation. This demanded a more personal and direct approach to God and a greater sacrifice than that provided by the Law.

We do well to ponder the meaning of sacrifice ever and again, for although animal sacrifice has been superseded, no adequate concept has been found which so aptly comprehends the deepest meaning of the act of worship.<sup>15</sup>

#### SOMETHING DEPICTED OR PORTRAYED

Ritual is drama in its finest sense. Through its dramatic portrayals the content of faith is transmitted and relived. In it is found the stuff, the raw material of theology. For hundreds of years it formed the principal means by which the people of Israel were taught the essentials of their faith.

The dramatic ritual revealed and emphasized the presence of God in the holy place and taught his essential characteristics. The essential meaning of any cultus lies in this emphasis upon the presence of deity. But Israel with her faith in a personal God, Jahweh by name, could more fully use this nature of the ritual. At festivals in Jerusalem Israel celebrated His entry into the city as a most impressive symbol of His

presence.<sup>16</sup> The perfect age was pictured as the one in which He would be perfectly, continually, and universally present with His people.<sup>17</sup>

The basic characteristic of Jahweh to find expression in worship was that of reigning Lordship, followed closely by emphases upon His holiness, righteousness, and "devotion"<sup>18</sup> to His people. All these found fullest expression in the period of the Kingdoms in celebrating Jahweh as "King."<sup>19</sup> His triumphant procession into Jerusalem as victorious Lord of all, His enthronement as the King of Kings and God of gods, the celebration of His victory over "chaos" in nature as well as over the nations in history served to drive home this one point: Jahweh is King and Lord of all.

The second great theme of the drama was older and primary to the first, although it was later absorbed into the framework created by the theme of kingship. It depicted God's history of salvation. It told how God worked in history for the salvation of mankind.

Its central scenes<sup>20</sup> concerned the Exodus from Egypt (especially celebrated in Passover), the wilderness journey and the Covenant at Sinai (celebrated in the fall festival, later called Tabernacles). God had revealed himself in history as Israel's Savior. This she learned again and again through the dramatic ritual. But ritual drama was more than a pedagogical device. It was worship in its truest sense in that it drew the worshippers to identify themselves anew with the Israel of the Exodus and the Conquest. In faith Israel acknowledged anew that Jahweh was her present Savior as well as King.

The final motif dominating the ritual drama was the celebration of Jahweh as Creator of the world, of cosmos, of order.<sup>21</sup> Israel's God was not simply a national or tribal god, He was Creator and Lord of all. Every part of creation was directly dependent on Him for life, existence, and order.

Thus Israel's faith was depicted in a universal frame and her worship was deepened to embrace the ultimates of human and earthly existence.

These three elements of Israel's worship and faith are the foundations of its power and effectiveness. By emphasis upon the full presence of the holy Lord of all, its worship was marked by intense reality, pertinency, pungency. An expectant congregation, fully conscious of the greatness and holiness of God, was prepared to enter fully into confession of sin, joy of forgiveness, and tumultuous praise of their God. This made worship a meaningful and climactic event in the life of the people.

By founding the portrayal of God's truth on the history of Israel, the drama anchored the people's faith in the historic revelation of God, the real heart of faith and theology. It gave substance to what might otherwise have become lost in the ecstasies of "experience." God was not simply a momentary "feeling" or a passing "thrill." He whom Israel felt to be present in their worship *had* brought Israel from Egypt to Canaan, and *had* made an everlasting Covenant with her. In addition this element was the basis for a doctrine of election which bound Israel and God permanently together. Jahweh might legitimately be claimed as *her* God.

#### SOMETHING UTTERED

This does not simply mean words spoken during worship. Both the acts and drama of worship required speech, often blending explanations with sentences and responses by priest and people. But the word uttered as an expression of God's direct address to the congregation was something quite apart.

In Israel this utterance took three basic forms. The first was that of *apodictic law*<sup>22</sup> read to the congregation. This was not the ritual law which defined acceptable sacrifice, nor the civil law which was used to judge right and wrong among the people.

It was the unconditioned "Thou shalt" from the mouth of God which the people heard in worship. The Decalogue is a classic example. God introduced himself: "I am Jahweh your God who brought you from the land of Egypt. Thou shalt not—." This is the kernel of God's demands within the Covenant.

This element of worship proclaimed the divine imperative, asserting God's righteousness and his consequent ethical demands upon his worshippers. It was on the basis of this demand, coupled with the proclamation of Jahweh's salvation provided for Israel and His offer to make a covenant with her, that Israel was called upon to make a personal decision. The Scripture records Israel's saying: "All that Jahweh has said we will do."<sup>23</sup>

Thus, through a "Word of God," His will was announced in the congregation. This basic form of announcement consisted in reading aloud the Decalogue to the people. God's will had been made known on Sinai and continued valid for His people.

The second form of utterance was not unlike the first in function. It was also intended to present the Word of God. As the Law was the abiding expression of God's will, so there followed the prophetic oracle which pronounced God's word for the particular situation and moment. God's revelation was not allowed to be thought of simply as a thing of the past. God who was really present spoke immediately to His people through His prophet.

This was often a call for repentance. Sometimes it was a call to action or to faith. Often it was a message of hope in a dark hour. But it was known to be God's message, relevant to that congregation at that time.

The third form of utterance is to be distinguished from the first two. We note above that this revelation of God's word demanded a response from the gathered people. After the reading of the eternal valid imperatives of the Decalogue and the

<sup>22</sup> Dt. 6.  
<sup>23</sup> H. P.  
1956), pp.  
<sup>24</sup> Cf. D.  
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inspired utterance of the prophetic oracle, there followed an exhortation urging the people to repent, believe, and obey. This takes classic form in the sermonic style of the Book of Deuteronomy, in the Books of Chronicles, and in a number of the recorded speeches in the Former Prophets. These are all literary productions, of course, but they must have been given their form through actual preaching and exhortation done by prophets and Levites.

The incomparable richness of worship which is comprehended for us in the Temple of Jerusalem, the Psalms and the Pentateuch is derived from the authentic grandeur of act, vision, and word which formed them.

The vision of the divine King who was both Creator and Savior prepared the worshippers to hear, understand, believe and obey His expressed will. His word reflected His demand in terms clear and comprehensive, yet pertinent and demanding. There was an element of pleading which seems as diametrically opposed to the idea of absolute sovereignty as the portrayal of covenant devotion seems at odds with His holy and righteous being.

The people's response was provided for by means both high and meaningful. In sacrifice they experienced communion with God, rendered him their praise and thanks, and knew the cleansing power of blood and atonement. Through vows, prayers, songs of praise, confessions of sin, and expressed willingness to renew covenant they made known their deepest response to God's call and will.

Such is the rich heritage of worship which Israel has put at the service of the Church of Jesus Christ.

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<sup>5</sup> N. H. Snaith, "The Priesthood and the Temple," *A Companion to the Bible*, ed. by T. W. Manson (Edinburgh, 1939), p. 434.

<sup>6</sup> W. Robinson Smith, *The Religion of the Semites* (2nd Edition, London, 1907), pp. 244 ff.

<sup>7</sup> Cf. I Sam. 9:12-24, especially vss. 12-13, 19, 22-24.

<sup>8</sup> N. H. Snaith, *Mercy and Sacrifice* (London, 1953), p. 112.

<sup>9</sup> G. B. Gray, *Sacrifice in the Old Testament* (Oxford, 1925).

<sup>10</sup> J. Behm, "Θυσία," *Theologisches Wörterbuch zum Neuen Testament* III (Stuttgart, 1938), p. 183 agrees with Oesterley and North (see notes 11 and 12) in such a three-fold analysis. A. Lods, "The Religion of Israel's Origins," *Record & Revelation* (ed. H. W. Robinson, Oxford, 1938) has four types dividing this last in two parts. A. Wedel, *Das Opfer in der altisraelitischen Religion* (Leipzig, 1927) and others treat the separate sacrifices in detail.

<sup>11</sup> W. O. E. Oesterley, *Sacrifices in Ancient Israel* (London, 1937).

<sup>12</sup> C. R. North, "Sacrifice," *A Theological Word Book of the Bible* (ed., A. Richardson, London, 1950), p. 206.

<sup>13</sup> Cf. H. H. Rowley, "The Meaning of Sacrifice," *Bulletin of the John Rylands Library*, Vol. 33, No. 1 (1950), p. 109.

<sup>14</sup> H. H. Rowley, "The Religion of Israel," *A Companion to the Bible* (ed. T. W. Manson, Edinburgh, 1939), p. 304.

<sup>15</sup> Cf. R. K. Yerkes, *Sacrifice in Greek and Roman Religions and Early Judaism* (N.Y., 1952), p. 160.

<sup>16</sup> Ps. 24.

<sup>17</sup> The glory cloud in Ex. 40 ff.; Is. 66; Ez. 43:1-5 effectively represents this.

<sup>18</sup> This is the translation suggested by Aubrey R. Johnson, "Hesed and Hasid," *Interpretationes ad Vetus Testamentum Pertinentes Sigmundo Mowinckel Septuagenario Missae* (Oslo, 1955), pp. 100-112.

<sup>19</sup> Cf. Geo. Widengren, *Sakrales Königtum* (Stuttgart, 1955) and Aubrey R. Johnson, *Sacral Kingship in Ancient Israel* (Cardiff, 1955).

<sup>20</sup> G. v. Rad, *Das Formgeschichtliche Problem des Hexateuchs* (Stuttgart, 1938).

<sup>21</sup> In fact, creation was pictured as one function of His kingship and in practice this element was a subdivision of the festival celebrating Jahweh as King.

<sup>22</sup> A. Alt, *Die Ursprünge des Israelitischen Rechts* (Leipzig, 1934). Reprinted in *Kleine Schriften I* (Munich, 1953).

<sup>23</sup> Exodus 19:8; 24:3.

<sup>1</sup> Dt. 6:7.

<sup>2</sup> H. H. Rowley, *The Faith of Israel* (London, 1956), pp. 87 ff.

<sup>3</sup> Cf. D. H. Hislop, *Our Heritage in Public Worship* (Edinburgh, 1935), p. 9.

# The Present Status of the Religions of Japan

H. NEILL McFARLAND\*

AS among historians of religions India has long been considered to be the world's greatest museum of religion, so now perhaps Japan may be regarded as pre-eminently the experimental laboratory. Possibly no other nation in history has faced and survived so severe a crisis as that which confronted Japan in her defeat in World War II. Seemingly undone as a nation, Japan began her effort to rebuild at a time when her land had become in a dramatic way the meeting ground of East and West, of the old and the new. Historically a nation of a strong and reverently-cherished tradition, at war's end the Japanese were unable to reaffirm that tradition and build on it. A people regarded as the world's most skillful borrowers and adapters, the Japanese could not assimilate all that was being "bestowed" upon them by their conquerors. Yet, in a sense, they were obliged to do both. The "way back" had to be the "way forward"; still, it was also soon evident that there could be no new life that did not reaffirm the integrity of the old. Thus there was begun a period of enigmatic tensions, relief for which has been sought, and is still being sought, in various types of experimentation, some deliberately and some spontaneously structured. In this situation, religion figures prominently, both as a factor contributory to the crisis and as a phenomenon liable to experimentation in the quest for relief. The present study is an effort to describe selected aspects of the religious factor in Japan, viewed near

the beginning of the second decade of her post-war readjustment.

## I. SHRINE SHINTO

Of all the big-name religions of the world, none has less international prestige than Shinto, the native religion of Japan. The world has never looked to Shinto for any contributions to the spiritual quest of mankind; while Shinto, for its part, has rarely aspired to be anything other than the religion of the Japanese people. Doctrinally and ethically amorphous, it has given shelter to all manner of bizarre phenomena and has been partner to many varied alliances. The most recent of these, the support of Shrine Shinto by the militarist government, made "Shinto" a byword throughout the West and led to the disestablishment of this religion by a strict directive at the end of the war. For a short time thereafter it seemed unlikely that Shrine Shinto would be able to survive. But Shinto has a functional importance in Japanese culture that can not be gauged entirely by its naïveté. *Basically*, as Dr. John Noss has said, it is "a reverent loyalty to familiar ways of life and familiar places."<sup>1</sup> *Historically*, it has been closely identified with primordial human need and the "spirit" of Japan. An outstanding example of perhaps the most persistent kind of religion, Shrine Shinto in recent years has gained new strength and is likely to continue to do so.

The clearest indications of a Shinto revival are the increase in the number of visitors to the shrines and the reconstruction or renovation of many of the shrines financed by the "voluntary" contributions of the people.<sup>2</sup> To be sure, there is a wide variety of motives underlying this popular

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clarity of the shrines. Some participate in sincere faith; others go in order to express their racial or national feeling; still others find the shrine festivals to be lively recreation. But in appraising a religion that is not jealous concerning absolutes but seeks only to be functionally relevant, the motives of the participants are much less important than the fact of their participation. It is in terms of its functional importance, rather than in terms of its theological inadequacy, that Shrine Shinto must be analyzed if its role in Japanese culture is to be understood correctly. For example, the Shinto policy of enshrining for worship the souls of deceased human beings is, from the standpoint of Christian theology, an abomination; but if this same phenomenon is analyzed functionally, a very important fact becomes apparent, namely, that it signalizes and may promote social consciousness and cohesiveness. Perhaps the nature of this function may be illustrated best by pointing up the analogy of certain aspects of this Japanese phenomenon to certain familiar customs in our American life.

How does the Shinto practice of enshrining as *kami* the souls of Japanese heroes in particular and of Japanese war dead in general differ from the American policy of memorializing in various ways both the great heroes and the rank-and-file defenders of that land? Is there an essential difference between Meiji Jingu (a shrine dedicated to an illustrious emperor) and the Lincoln Memorial, or, between Yasukuni Jinja (where the souls of the Japanese war dead are enshrined) and Arlington National Cemetery?

Perhaps to most Americans the answer to this question appears to be relatively a simple one. Our inclination is to say that, whereas the Japanese have gone to the extreme of actually deifying human beings before whom they now bow in worship, the American way is simply to honor the memory of those who have lived illus-

triously and died sacrificially for the common welfare of the nation. Worship, we say, is reserved among ourselves for God alone.

This explanation, to be sure, has a certain validity, but it takes no account of at least three other important dimensions in this situation. (1) The Japanese concept of deity is not the same as that in America. The word *kami* may be translated as "god," but in its general use it is descriptive of an order of being which does not radically exclude human nature and potential. (2) The sentiments which America associates with worship usually are not dominant, and may not even be present, in Japanese acts of obeisance at the shrines. (3) Among Americans, as among the Japanese, nationalistic or patriotic sentiment is not invariably something totally other than religious piety. In the matter in question, therefore, the essential difference between Japanese and American ways actually is somewhat blurred. At three points, at least, there are even some very close functional parallels between the two.

#### (1) *Their Public Character*

The great shrines of Japan, like the national monuments and cemeteries of America, are public or semi-public in nature. To be sure, government financial support of the shrines has been withheld since the end of the war, and they are now supported, not by tax-derived income, but by the voluntary contributions of the people. Also, the great majority of the shrines are now affiliated with the *Jinja Honcho* (Shrine Association), an independent religious agency; so that Shrine Shinto has somewhat the structure of a religious sect. Nevertheless, the public character of the major shrines has changed very little, and they remain in certain respects more closely akin to American national monuments than to American churches.

#### (2) *Their Symbolic Character*

Many of the shrines in Japan, like the

national monuments in America, stand as symbols of the spirit of the nation. They are ready at hand to serve or to be used in the cause of social cohesiveness when maximum unity is required. Prior to and during the war, the Japanese militarist government utilized these shrines to intensify the national consciousness of the people in order to prepare them for an aggressive war against the world. At the same time, America, for its part, pointed anew to the symbols of its own nationhood to help unite its people for the defense of the country. Essentially the functional use of such symbols in the two countries was the same, although obviously, at the outset of the war, their explicit purposes were radically different. Still, as the war progressed and the attacked became the attacker and the aggressor became the defender, even this distinction was lessened. Now, in peace, these symbols may still aid in inculcating in each new generation the national sentiments which spell unity within the respective countries. The current popularity of certain shrines in Japan is a dramatic indication that the people of that country need and are seeking a strong sentiment that once again will produce a sense of unity among them.

### (3) *Their Ideal Character*

Among the people of Japan who visit the shrines there is not only a great variety of reasons for their participation but also for their selection of shrines to visit. Among these latter motives, perhaps convenience and curiosity rival each other for pre-eminence, but there is also an ideal motive defined by the priests; namely, that a person should go not just to any shrine but should elect to go to a particular shrine in order to reinforce in his own life the particular virtue or quality for which that shrine is noted. Hence, if a person worships at Yasukuni Jinja, where the souls of the war dead are enshrined, he well might pray for the re-emergence in himself of the

qualities of patriotism exemplified in these dead heroes of the nation. The Japanese know very well that many of these men, in certain respects, were rascals; but they are now *kami* because in them the quality of patriotism was high. Americans should understand this feeling, for we have honored our war dead, even in our churches, without asking how they lived prior to the moment in which they gave their lives for their country. In America as in Japan, to give to one's country the "last full measure of devotion" is to atone for all else that may have been ignoble in one's life and to become the symbol of an ideal that is dear to all.

Let it be clearly understood that this comparison is not intended to infer that Shinto is nothing other than American-style patriotism in a kimono. Actually, the enshrinement of the spirits of the dead is only one among many diverse phenomena which make up the total complex pattern of Shinto life and worship. Obviously, there are many other points at which the Japanese and American ways must be sharply contrasted. The analogy has been drawn in order to emphasize that the importance of Shinto cannot be understood without analyzing its functional role in society. Perhaps for the majority of Japanese, in addition to the expressions of their *personal* faith within Buddhism, Christianity, or some New Religion—or even in the absence of all such expressions of personal faith—Shinto provides the means for the development and expression of a *social* faith. For the outsider, perhaps this role can be clarified by considering it in terms of that with which he is already familiar in his own culture.

## II. BUDDHISM

The culture of Japan is inexplicably apart from the Buddhistic influences that have been at work in that land since the middle of the sixth century; yet, all things



considered, modern Japan can scarcely be called a Buddhist nation. Since the communization of China, Japan unquestionably has become the major stronghold of Mahayana Buddhism in the world; yet, there is some question as to whether Buddhism can accurately be termed the dominant religion in Japan. The famous centuries-old temples still are visited by great numbers of people, but apparently few of these are pilgrims. The *butsudan*, or domestic Buddhist altars, though their number is decreasing, still are retained in many homes, but the rites performed before them are as likely to be expressions of family loyalty as of religious piety. Buddhism in present-day Japan perhaps is described most aptly as a "national treasure." It is supremely a body of important cultural properties, sublimely artistic remnants of a way of life that has passed.

This proposition does not ignore the fact that Buddhism is a great religion. Historically Buddhism is "the light of Asia" and currently in many areas of that continent its potential is being demonstrated dramatically. However, the impression is inescapable that in Japan Buddhism has lost much of its vitality as a religious system. It may be a light, but it seems not to be shining very brightly in this land at the present time. Still, to suggest that Buddhism be considered as a "national treasure" of Japan is not to disparage the inherent value of this religion; rather it is to suggest a means of assessing the real importance of Buddhism in the life of modern Japan.

Japanese Buddhism is so varied and the manner in which it is woven into the culture of the nation is so complex that even the most capable students of the subject are ill-advised to make many categorical pronouncements concerning the place of Buddhism in current Japanese life. Inconsistent data give rise to contradictory conclusions. However, there are certain aspects of this subject which appear to be

both clear and important. Two of these are especially noteworthy.

(1) *The Discontinuity between Popular and Philosophical Buddhism*

In every civilized country there are certain important differences between the religion of the masses and the religion of the intellectuals. It is doubtful, however, whether there can be found in any other land a greater hiatus than that which exists between popular Buddhism and philosophical Buddhism in Japan.

Popular Buddhism is unsophisticated and traditional. It centers in the ancestral mortuary cult which consists essentially of services for the dead conducted in the temples and before the *butsudan* in the homes. However, in its broader sweep, it includes also a wide range of folk religious beliefs and practices, some of which have come to Japan as extraneous attachments to Buddhism but many of which are the native products of Japan. It must be recognized, of course, that the motivations for individual participation in religion at this level are extremely varied and may not be reflected accurately in the character of the rites themselves. Fear and credulity, mutually spawning each other, drive some persons to the altars of the gods; others, not even believing in the reality of the gods, join their fellow citizens at the altars simply to signify and to intensify their family and communal loyalty. Perhaps the most important thing to note about popular Buddhism is that few, if any, of the essential emphases of classical Buddhism seem to be retained in it. As one Buddhist priest laments, "The weakest point in Buddhism in Japan is that it has ended in the solace and repose of the dead rather than in the salvation of the ego." Thus popular Buddhism hangs on, and even at times seems to flourish, supported by a widely-shared sentiment; but popular acclaim and functional relevance do not alone constitute

success in Buddhism as they do in Shinto. According to classical Buddhist aspiration, right orientation of mind is essential; hence, a popular cult that ignores the doctrine is a perversion of Buddhism.

Philosophical Buddhism, on the other hand, is sophisticated and individualistic. Buddhism in its very inception was geared to the capacity of the intellectuals rather than to that of the masses; though it was not intended by the founder that it should become—as it often has become—grist for the mills of philosophers in their endless probing of abstruse questions. Still, perhaps we are much more likely to find the essentials of Buddhism bound up in a bundle of philosophical speculations than among the phenomena of popular religion. There are in Japan now a significant number of able scholars who are engaged in Buddhist research and in the exposition of Buddhist doctrine. Unfortunately for the general welfare of Buddhism in Japan, however, philosophical Buddhism has become somewhat encysted, so that it feeds into the religious life of the nation only a small portion of the fruits of scholarship. Characteristically, the masses have little interest in the labors of the scholars, and the scholars, for their part, hold themselves aloof from the seemingly absurd preoccupations of the masses. There seems to be no real link between scholar and temple. The priest, who perhaps should be the mediator, is likely to be in one camp or the other, usually identifying himself with the popular cult, since the temple is his living. The lay intelligentsia, from whom some help might be expected, are generally indifferent to Buddhism as a religion, usually sharing in it only to the extent that family loyalty demands. This is a situation which does not augur well for the revival of Buddhism as a religion demonstrably relevant to the demands of the modern age. Perhaps an intimation of what is to come may be seen now in the general indifference of young people, who receive almost no instruction

in Buddhism and have almost no contact with inspired and inspiring Buddhist believers.

This rather unpromising condition of Buddhism in Japan today is, of course, the result of many factors; but one of the most important of these—the very manner of Buddhism's entrenchment in Japanese culture—is of special interest. The adaptation of Buddhism in Japan is one of history's most remarkable examples of the indigenization of a religion, but it was accomplished by a policy of accommodation so broad that no really effective emphasis could be placed upon the essential uniqueness of the Buddhist view. Blending, borrowing, and compromising, Buddhism has followed a course by which maximum indigenization could take place. At the same time, however, Buddhism has steadily been divested of its unique power to challenge man within the prison of his ignorance and passions. Buddhism has moved into Japanese life—into every nook of it; but now few people know, or even care to know, what Buddhism really is.

## (2) *The Appeal of Buddhist Art*

Many intelligent and well-educated Japanese, who remain aloof from popular Buddhism and indifferent to the tedious probings of philosophical Buddhism, nevertheless have a keen interest in Buddhist art. That Buddhism is a body of cultural properties valued by most Japanese for their aesthetic merit is a fact of considerable significance. Two factors in this situation are of particular importance.

In the first place, the aesthetic sensitivity of the Japanese goes hand in hand with their national consciousness. In a manner of speaking, the present interest in Buddhist art represents a post-war rediscovery of the depth and richness of Japanese culture. At the end of the war, amid the bleak wreckage of a defeated and discredited nation, many of the ancient Buddhist temples still stood, harboring the

artistic treasures. Faced by the debris of the Japanese way that had failed and by the foreignness of the new way being offered by the conqueror, many Japanese looked anew at the remnants of Buddhism. Some said, "This is beautiful," and then, with a sense of relief, confessed, "This is Japanese." To say that Buddhism is a national treasure of Japan is in part to acknowledge that appreciation of and pride in the artistic remnants of Buddhism are an important phase of Japan's effort to build a new life by drawing, not only from the example of the pace-setter nations of the West, but also from that within their own tradition which is both recognizably Japanese and recognizably good.

In the second place, we must note that aestheticism is an important adjunct of religion. Beauty is potential spiritual nourishment. This is especially true of a religion such as Buddhism in which intuition plays such an important part. To the sensitive person, some of the great masterpieces of Buddhist art may convey the essence of Buddhism more truly and directly than any of the sutras; and, though the content of this communication may never be made explicit, it will remain as a salutary influence. Many Japanese, because of their attention to Buddhist art, are drinking more deeply of Buddhism than one may be inclined to think. As long as such art exists and there are persons to appreciate it, the springs of Buddhism in Japan will never run completely dry.

### III. THE NEW RELIGIONS

Signs of outstanding religious vitality in Japan are much more obvious in some of the so-called "New Religions" than within any of the older traditional religions. There are scores, perhaps hundreds, of these New Religions, which, considered generically, are manifestations of a socio-religious phenomenon which has come to particular prominence since the end of World War II.

However, it is important to remark immediately that these sects are not in every instance really new. While a very few of them are of post-war origin, most of them have existed, at least in an incipient form, for several decades; and two of the largest and most active of the sects have been in existence for about a century. Still, they are all new in the sense that the granting of freedom of religion at the war's end gave to them all an opportunity to establish themselves as independent religious movements. They have made the most of their opportunity, and now they are increasing rapidly in number, in size, and in apparent effectiveness. Tenri-kyo, Konko-kyo, Rissho-kosei-kai, Seicho-no-Ie, and PL Kyodan, to name but a few of these sects, have had an especially remarkable growth.

Actually there is a considerable diversity of types among the New Religions, but, at the same time, they are distinguished as a movement by certain recurrent factors that may be described as their general characteristics.

1. *Functionally, the New Religions are crisis religions.* Whether they originated in the days of the social quakes that accompanied the decline of the Tokugawa Shogunate and the beginning of the Meiji Restoration in the mid-nineteenth century or emerged from the chaos of World War II, these sects are prime examples of the manner in which religion may be employed, when crisis has laid bare the elemental needs of man, to intensify the essential emotions in his life and thus to restore apparent stability. For over a century social crisis has been endemic in Japan. The causes and manifestations have varied in detail, but the crisis itself, in a large measure, has been unrelieved, particularly as it has affected the depressed classes in that land. It is from the people of such classes—naïve and unsophisticated as they are—that the New Religions draw the majority of their devotees. To them they promise, either explicitly or implicitly, some

or all of four boons by which social crisis may be, or may seem to be, alleviated.

(1) *They promise physical health.*

A large number of the New Religions practice "faith healing," and apparently most of the others also are, in some sense, guarantors of physical health. Not uncommonly the teaching is propounded that illness is illusory, a factor which often suggests comparisons between some one or another Japanese sect and Christian Science. While there is no indication that bizarre healing practices are diminishing, it is perhaps very significant that some of the most successful sects associated with "faith healing" have established modern hospitals staffed with reputable medical doctors who usually are not devotees of the sponsoring sect. Apparently such a policy is motivated in part by a desire to overcome unfavorable publicity and to achieve a degree of sophistication more appropriate to the sects' numerical size.

(2) *They promise material well-being.*

Prosperity for all of their devotees, or at least a sufficiency of essential goods, seems to be a general goal of the New Religions. Their concern with economic insecurity may lead them on occasion to sociological analyses and remedies, but characteristically they attempt to convince the harassed individual that his greatest need is for the rectification of his own mind and heart. Hence, he is invited to take the way of religious faith and ritual performance as the means by which he may remove from his own life that which hinders him in his quest for prosperity.

(3) *They promise peace of mind.*

Many of the New Religions advocate the adoption of certain formulae and other techniques for overcoming worry or fear or for relieving interpersonal tensions. It is an impressive fact that the devotees of these sects seem almost invariably to be

joyful and optimistic and in most cases, excepting the occasional fanatics, to live harmoniously within their social groups. That their religion may be an artificial or superficial "tranquilizer" of sorts must be acknowledged, but its apparent benefits are, nevertheless, considerable.

(4) *They offer a sense of community identification.*

Social solidarity traditionally has been a part of the Japanese ideal, but in its realization the masses of the people sometimes have been reduced to the position of functioning parts in a great machine. The New Religions, through policies of friendliness and sympathy, have helped their believers to become aware of themselves as persons working in concert with other persons toward the accomplishment of desirable and seemingly attainable goals.

2. *Doctrinally, the New Religions are syncretistic.* This fact is manifested in two forms. First, in most instances the great mass of Japanese folk religion provides the basic materials from which these various sects have been compounded. This is a source which in itself represents the coalescence of many elements of diverse origin, some native and some imported. Indeed, the admixture of religions is one of the signal features of Japanese cultural history. Second, most of the New Religions receive their distinctive character from historic founders, but in the elaboration of key ideas the founders, or their successors, are likely to draw quite generously from widely varied sources. Particularly in their effort to achieve doctrinal sophistication the leaders of many of the sects have utilized some of the doctrines of Buddhism and Christianity. It is somewhat ironic that these two great universal religions, now seemingly unable on their own terms to challenge the Japanese people, unwittingly have become the source of "saving words" spoken in the name of gods other than their own.



Analogically, the New Religions invite comparison with the "messianic" cults of primitive societies, such as the "Ghost-Dance Religion" of the American Indians and the "Cargo Cults" of New Guinea. These cults are examples of a socio-religious phenomenon which, for over a half century, has been reasonably well understood by anthropologists. Among such cults, wherever they have been discovered, there is discernible a remarkably standard pattern of development in which at least five factors are recurrent: (1) social crisis intensified by an intrusive culture, (2) a charismatic leader, (3) apocalyptic signs and wonders, (4) ecstatic behavior, and (5) syncretic doctrine. The milieu from which they arise, described in the words of anthropologist Margaret Mead, is the "ferment of half-abandoned old and half-understood new."<sup>3</sup>

It is quite clear that these primitive "messianic" cults are to be understood as the reactions of various in-groups to certain overt threats to their traditional existence at times when radical transition has already begun. In such a situation the integrity of a group thus threatened is doomed if it chooses either to retreat into the old or to dash precipitately into the new. Its only defense lies in a paradoxical commitment to reaffirm the old and at the same time to reform it, to repudiate the new and simultaneously to adopt it. Such a paradox cannot possibly be directly converted into polity, but it can be resolved in a religious experience and thus become the means of reaffirming an impression of in-group solidarity and the motivation for developing new patterns of group behavior. It appears that in general these same conditions figure importantly in the rise of the New Religions in Japan and that, in the two instances, the functional roles of these sects are analogous.

How lasting are the New Religions likely to be? It is difficult to say. There is about most of the sects an apparent shallowness

and transitoriness. It is very likely that the careers of most of them will parallel that of the seed which fell in the shallow ground. Having germinated and sprung up rapidly, they will just as quickly fade away. However, given the broad base of naive piety that exists in Japan and a further prolonged period of social crisis, such sects as these will continue to rise and flourish. They are to be considered primarily as the by-products of the efforts of a disturbed society to achieve integrity and stability. Even so, some among these sects may even now be acquiring sufficient depth to become permanent factors in the religious life of Japan; indeed, some few of them may be playing a much more complex and portentous role than anyone now suspects.

#### IV. SECTARIANISM AND SYNCRETISM

Sectarianism in the West is the sign or, at least, the remnant of dogmatism and intolerance. Those in our day who stand for tolerance must challenge some of the basic assumptions of denominationalism. To a Western observer, therefore, it is an enigma to discover in the religious life of Japan the parallel coexistence of two strong and seemingly contradictory currents—a veritable penchant for sectarian proliferation, on the one hand, and a spirit of broad tolerance, even approaching syncretism, on the other.

Let us take for one example of this phenomenon the situation prevailing in Japanese Buddhism. From one point of view, the history of Buddhism in Japan is the story of a splintering-off process. The great landmarks in that history are the importation and indigenization of Indian and Chinese sectarian emphases and the creation on Japanese soil of still other distinctive schools. The great saints in that history are the adaptive and creative personalities in whom these movements have centered. While it is true that no major Buddhist sect has arisen since the thirteenth

century. the multiplication of minor sects and subsects has continued. Outwardly the process periodically has been checked in modern times by various types of government intervention; however, within a short time after the removal of governmental controls at the end of World War II, the Japanese flair for sectarianism flourished again, as literally scores of diverse groups—many of them Buddhist—came out of hiding or sprang into being.

There have been and there still are occasional dramatic instances of intolerance and exclusiveness in the relations between Buddhist sects, but the characteristic attitude is one of broad tolerance. In order to prove the validity of, or to justify one's belief in, a particular Buddhist way, it usually is not considered necessary first to invalidate or to anathematize the ways of others.

Perhaps the most obvious illustration of this attitude at the present time is to be found in the relation of Zen Shu and Jodo Shin Shu, two Buddhist sects which to most Western observers would appear to be two distinct religions, so great is the difference between them. Yet, it suffices for most Japanese Buddhists to say that the real difference between Zen Shu and Shin Shu lies in the degree of difficulty of the disciplines imposed by the two sects upon their respective adherents. That is to say, Zen is the way to enlightenment by strenuous self-discipline and sustained meditation, while Shin offers salvation by the grace of Amida Buddha through man's response in simple faith. Zen Shu, therefore, is declared to be the harder way, for which only those persons are suited who possess the inner predispositions, the toughness of mind, and—it may be—the leisure, required for going this way. Shin Shu, on the other hand, has a "gospel" for everyone regardless of his ability and merit and, consequently, is described as the easier way. However, few Japanese suppose that to speak of Zen as the harder way is to

imply that it is also the superior way. In either case the result is the attainment of Buddhahood and the essential purpose of Buddhism is served therein.

To be sure, this rather indiscriminating view of the doctrines of these two sects is characteristic primarily of the masses, who, lacking doctrinal interest and critical discernment, find in every sect some assurance concerning death and the beyond. Purist scholars, understanding well the uniqueness of their respective positions, are more dogmatic in their assertions and proceed generally in the assumption that the masses, after all, are ignorant of what Buddhism actually is. Thus, the Zen "master" is likely to assert that Zen principles are the fundamental principles of all Buddhism, and the Shin "theologian" may affirm that real faith, far from representing the simple and easy way, is even more difficult to acquire than enlightenment by the techniques of Zen. Still, even at this sophisticated level, there is a surprising lack of polemical approaches to sectarian differences. Apparently stronger than sectarian monofocality is the consciousness of the principle of *Ekayana*, according to which all of the schools and sects of Buddhism constitute a single vehicle for conveying to the world the essential truth originally revealed in the Buddha.

Still other examples of this enigmatic phenomenon could be cited from among the New Religions, which as a group display strong syncretistic tendencies. Generally also they are of a tolerant spirit, though certain sects have acquired considerable notoriety for their fanatical intolerance.

It is becoming more and more obvious in our time that most Asians, in religious matters, subscribe in some degree to the principles of metaphysical monism and epistemological relativism. That is to say, they believe in the ultimate unity of all things and hold that Truth is greater than any knowledge of it. In Japan, certainly, these principles are invoked, perhaps a

most intuitively, to maintain an atmosphere in which the lamb of tolerance and the lion of sectarianism may lie down quietly together. So it is that nearly every Japanese seems to know and to approve some version of a Buddhist-sponsored maxim: "Obscured by mists and shadows, many are the paths winding up the mountain-side; but when the summit is attained, the pure beams of the full moon pour their radiance upon every wanderer alike."

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- <sup>1</sup> *Man's Religions* (New York: Macmillan, 1949), p. 406.
- <sup>2</sup> While technically all contributions are voluntary, in some communities the social pressure to contribute is so strong that it is in effect coercive.
- <sup>3</sup> Margaret Mead, *New Lives for Old* (New York: Morrow & Co., 1956), pp. 214-15.

## Readers' Forum

### THE GOODNESS OF GOD AND TWO CONCEPTIONS OF VALUE-OBJECTIVITY

PETER A. BERTOCCI\*

In the April, 1957, issue of this journal my article "Can the Goodness of God be Empirically Grounded?" appeared. Daryl E. Williams in the October issue asks: "Can't the *Goodness* of God Be More Empirically Grounded?" Professor Williams wonders whether I have not returned to the moral argument for God which I found it reasonable to reject in earlier writings. I think I see why Williams, quite understandably, was led astray by the April article. I hope I can explain the source of confusion and also state my relation to other questions he raises.

1. The context of the April article should have been clearer. I was there trying to refute the contention of some Christian theists, that the goodness of God cannot be grounded on *reasoned* inferences from human experience in value-realization. Many Christian theists hold that while the existence of some kind of cosmic Power might be asserted, the goodness of God cannot be grounded apart from some form of direct revelation, or apart from man's criticized, though intuitive, awareness of moral values whose nature and validity do not rest on man's experience of them. I believe that both of these approaches to grounding the goodness of God are inadequate. But, in order to argue about this attribute of God alone, I said, in that article, that I was assuming the existence of God. I should have emphasized that this was an artificial experiment for the sake of argument, for I believe that one cannot first assume the existence of God and then argue for his goodness. In accordance with my synoptic methodology and the criterion of truth as experiential coherence, I hold that until we examine all the available evidence, as forthcoming in logical, scientific, ethical, aesthetic, and religious data, we cannot draw reasonable conclusions about either the existence or the nature of God. We may make provisional assumptions (as I was doing) to get on with study of a particular problem—in this case the goodness of God—but conclusions drawn from any segment of human ex-

perience and knowledge may need to be altered when seen in the light of other segments.

I can understand why Williams wondered whether I was still arguing with myself about the moral argument for God in links three to five in the wider teleological argument for God as presented in my *Introduction to the Philosophy of Religion*, and why he thought I might be returning to a form of it in the April article. But to rephrase one of his sentences (311), while I would insist that the area of moral experience be examined quite distinctly apart from a search for general teleology, I would urge methodologically that conclusions from any one realm of human experience stand in review of conclusions from other realms as we seek the hypothesis which will be fairest to the varied data as a whole. I find, when I do this, that a wider teleology is discernible in which God and man are creatively interactive in different ways in different areas of experience, and that the creativity we find in human love of man and of God is the ultimate, illuminating goal in the teleology.

2. This general statement may clarify the confusions I unwittingly created. But it does not touch what seems to me both a misunderstanding of, and disagreement with, the theory of value-experience which I have proposed. Williams is quite correct in saying that I hold that the *experience* of moral obligation (expressed in the words, "I ought to do the best I know") is cognitively innocent. Here I am trying to state a fact about human nature—whatever else may be true about values or the universe. A human being, confronting alternatives of choice, say between A and B, cannot consciously judge A to be better than B without feeling the moral imperative to enact A to the best of his ability. He may not in fact, owing to free will, try to enact A, but if he does not, he feels moral guilt. I believe Williams is quite clear about my view this far, but now both misunderstanding and disagreement set in.

Williams does not believe that objectivity of values is possible on my view of value-experience and judgment. I may, of course, be vulnerable, but I doubt that "either Bertocci does not have objec-

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tivity [of moral standards] or that he introduces it surreptitiously somehow." I do not have the kind of objectivity Williams claims to be a better kind, but if there is any possible uniqueness in my view it is in the way the "objectivity" of value is defined, which I am not quite sure Williams understands. A brief statement here can hardly sound more than dogmatic, but I must indicate the kind of objectivity I have in mind.

Having rejected any *cognitive* independence and validity in "the moral consciousness" as such, I turn to an analysis of how we come to know "the best" to which we find ourselves obligated in moral experience. I find that we have many experiences which we desire. This constitutes them value-claims for us. Value-experiences are ongoing processes in our natures; they are not "glimpses" of any realm of values independent of us and valid for us. While we may, at the moment of experiencing them, feel that these desired experiences (or undesired experiences) are completely trustworthy, better or worse than other experiences, our actual experimenting with our value-experiences shows us that our first "valuations" or "prima facie" values cannot be accepted at face value. Such experiences may be "psychologically objective" or "convincing," but in themselves they are not trustworthy signs of what is "truly" valuable for our natures in their interaction with the strivings and abilities of other sentient and conscious beings in the common matrix we call "the world."

To the first phase of value-experience, then, the "psychologically objective," we cannot grant epistemological Objectivity; nor can we say that the "value" thus experienced has ontological or metaphysical objectivity. By "epistemological Objectivity" I mean (following Kant as extended by Tennant) the Objectivity which is not a state of affairs metaphysically independent of the knower. It is the state of affairs which results when knowers, each confronting their psychologically objective experiences, find themselves able to come to substantial agreement about what value-experiences, or patterns of value-experience, it would be worthwhile for men to pursue in their intercourse with each other and with "the world." Such Objectivity is, I hold, a copy of, or identical with, a metaphysically objective realm of values or norms (in God or not). Such Objectivity is a rendering or interpreting of their value-experiences by human beings in which there is sufficient agreement or universality to ground further thought and action. Each Objectivity reaches for the *common to man* in intersubjective interaction with "the world" in which their efforts are both supported and discouraged.

But such Objectivity is to be trusted because it

does grow from human beings (*who did not create their own natures*) in interaction with forces beyond them which they did not create either. There can be such common-to-man Objectivity simply because, *despite* differences among men, in their perceptions, conceptions, and value-experiences, common factors are discernible which would be impossible to explain if each person created his own nature and values or lived in a purely private world. Thus, in trusting his Objective construction of what values are worth further pursuit, of what value-organizations and value-scales are to be considered "the best" to which he feels obligated, man is thus trusting not simply himself but also "the world" which brought him into being and which sustains, discourages, and inspires him. This "Objectivity" is, indeed, humanized or "anthropic," but it is not relativistic as the "psychologically objective" may well be.

To be *related to man* is not to be "relative" to man, unless we can show that man depends only upon himself for his being, continuity, and all value-experiences. As things stand, man's coherently criticized, psychologically objective value-experiences are believed to be Objective in the sense that they are reasonable hypotheses, at any one stage of human development, of what the *value-possibilities* in the nature of things (metaphysically) are as these are related to the *value-potentialities* in man (metaphysically).

Thus I reach the conclusion that there are non-man-made *value-possibilities* in the structure of things and *value-potentialities* in human nature because the Objective value-patterns I do discover, as a result of value-experiencing and value-experimenting, are the *joint-product* of human nature and the world beyond it. Let it be noted that "values" on this view can be indices to the structure of things simply because they are in fact effects of man and world in interaction. The values man experiences tell about his nature and the nature of the world which allows him to be and sustains him in his search for greater value.

There is, therefore, a vast difference between the contention that there exists "a realm of values" independent of man and this view in which value-experiences and their Objectivity are not existent except as they are expressions of what man's nature may be as he interacts with "the world." This kind of Objectivity, related to metaphysical objectivity, may not be the kind Williams can accept, but the point to be debated is whether, in moral experience at least, any other kind of objectivity is available.

3. Much more, of course, needs to be said, but this may suffice to suggest why I proposed "that the coherent organization of value-claims, in the

light of all the knowledge we have, can lead us to hypotheses about true-value which are relevant to human existence *because true-values come to life in the very struggle of human beings to sort out their experiences and to live up to the obligation to the best they know at every stage in their development.*" The difference between the Objectivity I have in mind and the objectivity Williams has in mind comes out in the comment he makes upon this passage. "One wonders," he says, "why Bertocci did not write 'because true-values come to light in life' and hence frankly admit the possibility of objective value norms." For here it is clear that Williams thinks of true-values as already real (metaphysically objective) in some sense and of man's moral consciousness as bringing them to light. Indeed, he adds, "unless some glimpse of God's structured intent is possible, it is hard to make moral sense out of Bertocci's moral man."

It is here that the earlier methodological point must be re-emphasized. For "God's structured intent" is not glimpsed, as I see it, especially at this stage in the argument, in any moral intuition. On my view, *both* the existence of God and his goodness are at stake in the interpretation of the true-values which come to life in man's experience. I cannot assume from value-experience as such that there is a God or a good God, and that is why I cannot admit "a wider moral argument," as Williams suggests, but only a "wider teleological argument"—within which, indeed, human value-experience in the world becomes the coping stone in the argument for the existence and goodness of God.

The intent of God is indeed structured, I believe; it is, however, not "glimpsed," but inferred from the nature of our true value-experience which in turn, I repeat, is the joint-product of the interaction between man's given nature and the given structure of things. Thus I would have to reject Williams' statement: "A man may produce *his* values, but not *his values*." For if man's values are *his* values, it is not because *he* has made the value-potential in his nature or the value-possibility in the world whose coming together brings value-as-experience into being. The same values cannot be *experiences* in man and in God at the same time, although God may intend that man should

have such values when he creates and sustains the value-possibilities in the world and the value-potential in man's nature.

It is for this reason that, following Brightman at this point, I speak of *values* in man's experience and *norms* of value in God's experience and purpose. For God to intend love, justice, loyalty, courage as human beings experience these is not for God to experience these as human beings do. What is metaphysically objective then is the "structured intent" of God, norms of his value-experience and purpose, and the expression of these in the value-possibilities and value-potential in "the world" and man respectively. If God did not exist with these norms there would be no adequate accounting for the fact that man, with his given potential for value-realization, exists in a world whose value-possibilities are the constant source of the kind of values *he* can experience. God, on my view, does indeed know truth and beauty and goodness long before I know them, as Williams suggests, but to think of my knowledge-values, aesthetic-values and moral-values as "glimpses" of the truth, beauty, and goodness which God experiences is to fuse and confuse human experience with divine experience.

It is, then, one thing to say that God is the ultimate and sustaining Ground of value-possibilities in the world and of value-potentials in man, and thus the ultimate Ground of man's value-experience. It is another thing to say that our values are dim reflections of His value. To say that God is the ultimate Ground of man's value-experience is to say that God is in interaction with man, but the exact nature of that interaction calls for an adequate doctrine of general and special grace, which must remain beyond the confines of this rejoinder.

I am sorry that I cannot do justice to the specific alternative which is expressed in Williams' article, but I hope it will be soon developed at greater length. I am grateful to him and to the Editors of JBR for providing this opportunity at least to sharpen the issues.

#### REFERENCE

- <sup>1</sup> See the author's *Free Will, Responsibility, and Grace* (New York: Abingdon Press, 1957).

# Research Abstracts

## THE NEW TESTAMENT (1956-1957)

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Abbreviations: JBL, *Journal of Biblical Literature*; JTS, *Journal of Theological Studies*; NT, *Novum Testamentum*; NTS, *New Testament Studies*; ThLZ, *Theologische Literaturzeitung*; TZ, *Theologische Zeitschrift*; ZNW, *Zeitschrift für die Neutestamentliche Wissenschaft*.

### I. General

The years 1956-57 saw the founding of two periodicals of special interest to New Testament scholars:

*New Testament Abstracts*, A Record of Current Periodical Literature issued by the Jesuits of Weston College, Weston, Mass.

After two experimental issues in January and May, Vol. 1, No. 1 appeared in the fall of 1956. Published three times yearly the NTA abstracts current periodical literature on the New Testament for non-professionals as well as professionals.

*Novum Testamentum*, Leiden, E. J. Brill

O. Cullmann, "Ist eine dritte neutestamentliche Zeitschrift notwendig?" ThLZ 82, No. 1, 1957, pp. 73-76, regrets the founding of another New Testament periodical, *Novum Testamentum*, in addition to NTS and ZNW on the grounds that its objectives are already included in those of its two predecessors.

Büchsel, Friedrich, "Bibliographie Friedrich Büchsel", compiled by Martin Johannes Fiedler ThLZ, 82, No. 4, 1957, 311-316). The bibliography of an outstanding New Testament scholar of the last generation.

Wilder, Amos Niven, "Bibliography—Amos Niven Wilder." (*Official Register of Harvard University*, Nov. 5, 1956, Vol. 53, No. 19. Harvard Divinity School Annual Lectures and Book Reviews, Vol. 21, 1955-56, pp. 151-174.)

### II. Introduction

#### A. Lexicography

Arndt, William F. and Gingrich, F. Wilbur, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*.

A translation and adaptation of Walter Bauer's Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlich Literatur. Chicago: University of Chicago Press, pp. 909, 1957. The main additions to Bauer have been references to lexical works and grammars in English as well as bringing references to periodical literature up to the latter part of 1954.

Friedrich, Gerhard, *Theologisches Wörterbuch zum Neuen Testament*, Band vi, Lieferungen 5-9, pp. 257-576, 1956-57. Stuttgart: W. Kohlhammer Verlag.

These fascicles contain the words from πλάσσω to ποροῦμαι. The article πνεῦμα, πνευματικός by Kleinknecht, Baumgärtel, Bieder, Sjöberg, and Ed. Schweizer (Gnosticism, N.T.) is the most extensive (pp. 330-450). Prior to Paul the understanding of the Spirit in the New Testament is determined by the Old Testament heritage. Paul, however, equates the presence of the Spirit with the new existence of the Church, thus making the Spirit of more than peripheral importance for the life of the Church. For Paul, "the Spirit is wholly God's Spirit and is never absorbed in the individual spirit of man. At the same time the Spirit can become the innermost self of him who no longer lives from his own being but from God's being for him" (p. 435).

#### B. The Text

Aland, Kurt, "Zur Liste der Neutestamentlichen Handschriften, VI. Folge." ZTW, Nos. 1/2, 1957, pp. 141-191.

This is a continuation of the author's listing in this periodical of Greek Mss. In addition to giving

dates for papyri 1 through 62, papyri 65 through 68, Majuscules 0240 and 0241, Minuscules 2492 through 2533 and Lectionaries 1 1749 through 1 1838 are described. The author gives changes of location of many Mss. and adds information about earlier listings.

Metzger, B. M., "A hitherto neglected early fragment of the Epistle to Titus." NT, 1956, pp. 149-150.

A careful description of a six verse fragment whose readings agree with modern critical editions except for a *καί* which is a scribal error.

Suggs, M. Jack, "Eusebius' Text of John in the 'Writings Against Marcellus'" (JBL, Vol. 75, Pt. 2, June, 1956, pp. 137-142).

Eusebius' text of John cannot and ought not to be classified in any of our conventional textual categories. In this it is like the earliest patristic witnesses. The text type is between "Western" and "Alexandrian" but does not match "Caesarean."

#### C. Literary and Historical Criticism

Allegro, J. M., "Further Light on the History of the Qumran Sect" (JBL, Vol. 75, Pt. 2, June, 1956, pp. 89-95).

The author finds it possible to identify references to Demetrius III, Eucerus, Janneus and the Romans from fragments of Cave 4.

Black, M., "The Recovery of the Language of Jesus" (NTS, July, 1957, Vol. 3, No. 4, pp. 305-313).

The author reviews the fact that the Palestinian Pentateuch Targum is the best source for the Aramaic of Jesus' day. The recent discovery of Codex Neofiti I has added to this material and may prove to be a source dating from before 70 A.D.

Brownlee, William H., "Messianic Motifs of Qumran and the New Testament" (NTS, Nov., 1956, Vol. 3, No. 1, pp. 12-30, and May, 1957, Vol. 3, No. 3, pp. 195-210).

The author holds the Qumran community to be Essenes. He affirms: that the Teacher was the founder of the sect; he was definitely pre-Christian; as a Second Moses founding a new community, the Teacher parallels Matthew's portrait of Jesus; that the Suffering Servant motif is apparent in the Community and its Founder; that the Qumran man purified by God for a redemptive

role parallels the NT conception of the sinless Jesus who must be sanctified through suffering. These parallels show the influence of Essene ideas.

In the second part of the article, Prof. Brownlee notes that the "Salvation" of the Scrolls is reflected in Simeon's description of the infant Jesus and that Luke and John use "Salvation" as a messianic title. Both the Scrolls and the New Testament make messianic application of the Amen of Is. 65:16.

Bultmann, Rudolph, "Is voraussetzungslose Exegese möglich?" (TZ—Jahrgang 13, Heft 6, Nov.-Dec. 1957, pp. 409-417).

Exegesis without presuppositions is certainly necessary in the sense that the results of exegesis must not be presupposed. Exegesis does presuppose however, the method of historical-critical research and a certain relation of the exegete to the subject with which the Bible is concerned. This second legitimate presupposition implies a prior understanding that permits an existential encounter with the text and an existential decision. Finally any particular understanding is never definitive, rather the text must be allowed to speak anew in every new situation.

Bultmann, Rudolph, *Die Geschichte der Synoptischen Tradition*. Göttingen: Vandenhoeck and Ruprecht, pp. 408, 1957.

This third edition with supplement is essentially a reprint of the second edition of 1931. This publication makes the basic document of Form Criticism again available.

Coutts, J., "Ephesians 1:3-14 and I Peter 1:3-12" (NTS, Jan., 1957, Vol. 3, No. 2, pp. 115-127).

The author contends that the two passages in question are both homilies based on liturgical prayers of similar structure and that the original forms are related to the rite of Baptism.

Dibelius, Martin, *Studies in the Acts of the Apostles*, New York: Charles Scribner's Sons, pp. 228, 1956.

This is an English translation of *Aufsätze zur Apostelgeschichte* abstracted by Dr. Bowman in the 1954-55 literature. Especially interesting is the point argued in "The Speeches in Acts and Ancient Historiography" that as an historian of antiquity Luke was under no obligation to report speeches if they were actually made. Rather the ancient historian used speeches to interpret to his readers the course of events.



Filson, Floyd V., "Broken Patterns in the Gospel of Matthew" (JBL, Vol. 75, Pt. 3, Sept. 1956, pp. 227-231).

Apparently Matthew found his material in symmetrical patterns, which he altered mainly in the interest of arranging the material topically. The original patterns are probably due to arrangement by teachers of the early Jewish-Christian Church to aid memory and understanding. Matthew does not simply record oral tradition as it came to him.

Gould, M. D. and Sanderson, M. L., "St. Luke's Genesis" (JTS, Vol. 8, Pt. 1, April, 1957, pp. 12-30).

The first two chapters of Luke are a symbolic presentation rather than history based on tradition coming from Mary. "The Lucan Genesis is a devout and learned man's meditation on the beginning of our redemption in the light of ancient prophecy, written either in an enlightened reverence for the reality behind the symbol, or a conviction that God must have, and had, fulfilled the scriptures."

Grundmann, Walter, "Sohn Gottes" (ZNW, 1956, pp. 113-133).

Grundmann addresses himself to the question where the synoptic designation of Jesus as Son of God had its source. His answer is that it had its source in Jesus' own self-consciousness. This self-consciousness expressed itself most clearly in his reference to God as his father.

Huber, Francesco, "The Historical Background of the Epistle to the Hebrews" (JBL, Vol. 75, Pt. 1, March, 1956, pp. 52-57).

Published posthumously, this article advances the view that Hebrews was addressed to a small Jewish-Christian section of the Corinthian Church referred to in Acts 18:4, 8, and that Paul's Achaean ministry provides the proper background for its composition.

Kuch, Rudolf, "Alter und Heimat des Mandäismus nach neverschlossenen Quellen" (ThLZ 82, No. 6, 1957, pp. 401-408).

This article addresses itself to the question when the Mandaeans moved from Palestine to Mesopotamia. On the basis of information in the document, *the Haran Gawaita*, procured by Lady E. S. Brower, the author concludes that the move in question took place under the Parthian King Artabanus III, therefore before 37 A.D., and

probably after the death of Jesus. The reason for their withdrawal was persecution by the Jews.

Moule, C. F. D., "The Nature and Purpose of I Peter" (NTS, Nov., 1956, pp. 1-11).

"I Peter is genuinely epistolary and was written specifically for the communities indicated in the greeting; but since some of these communities were actually suffering persecution, while for others it was no more than a possibility, the writer sent two forms of epistle, one for those not yet under actual duress (1:1-4:11 and 5:12-14) and the other—terser, swifter—for those who were in the refining fire (1:1-2:10, 4:12-5:14) . . . ultimately the two 'insets' were copied continuously, one after the other, within the common framework of salutation and farewell."

Parker, Pierson, "Two Editions of John" (JBL, Vol. 75, Pt. 4, Dec., 1956, 303 pages).

The Fourth Gospel went through a second edition. Disjunctures within the gospel "were caused by later additions which the author made to his own first draft at the same time he added chap. 21."

Robinson, James M., "A Formal Analysis of Colossians 1:15-20" (JBL, Vol. 76, Pt. 4, Dec., 1957, pp. 270-287).

The author sets out to examine a possible liturgical unit behind the passage composed prior to the composition of Colossians. He concludes that there is evidence for a pre-Pauline liturgical unit that has been incorporated into Colossians at this place primarily on the basis of three pairs of corresponding lines.

Rosenblatt, Samuel, "The Crucifixion of Jesus from the Standpoint of Pharisaic Law" (JBL, Vol. 75, Pt. 4, Dec., 1956, pp. 315-321).

The author argues that Pharisaic law would have prevented the Pharisees from forcing Jesus' crucifixion in the way portrayed in the Gospels. The onus of guilt was shifted from the Romans to the Jews because "Christianity had, by the time the NT was committed to writing, ceased to be a Jewish sect. It had become a religion the majority of whose adherents were gentiles. . . . It would have been most unpolitic to make the gentile representative of a gentile government appear in its holy book as the person chiefly responsible for the agonizing death of its Saviour."

Rowley, Harold H., "Some Traces of the History of the Qumran Sect" (TZ, Jahrgang 13, Heft 6, Nov.-Dec., 1957, pp. 530-540).

Prof. Rowley deals in an illuminating way with the considerations leading to an identification of the Qumran Sect with the Essenes.

Schille, Gottfried, "Der Autor des Epheserbriefes" (ThLZ 82, No. 5, 1957, pp. 325-334).

This article deals with three arguments against the Pauline authorship of Ephesians: the epistle's concern with "office"; the form of expression in the letter; and its relation to Colossians. He concludes that Ephesians could be a genuine Pauline letter and that, in the light of this discussion, the burden of proof now rests upon those who classify it as deutero-Pauline.

Schoeps, Jans Joachim, "Zur Standortbestimmung der Gnosis" (ThLZ 81, Nos. 7/8, 1956, pp. 413-422).

This article reproduces in short compass the thrust of the author's recent work, *Urgemeinde-Judenchristentum-Gnosis*. Tübingen: JCB Mohr, 1956. After briefly reviewing positions of recent authors with regard to Gnosticism and after summarizing its characteristics, the author makes his point that "Gnosticism is never anything other than pagan Gnosticism."

Schmithals, Walter, "Die Häretiker in Galatien" (ZNW, 1956, pp. 25-67).

After a careful consideration of every passage in Galatians that has been used to show that Paul's opponents there were Judaizers, the author shows from the same passages that they may have been Jewish-Christian Gnostics and that therefore the traditional interpretation may no longer be a presupposition of the study of Galatians.

Schweizer, Eduard, "Zur Frage der Echtheit des Kolosser—und des Epheserbriefes" (ZNW, 1956, pp. 287).

In a short note S. calls attention to the hitherto unnoticed fact that the Pauline address *ἀδελφοί* (*μὲν*) appears frequently in all his letters but not at all in Colossians, Ephesians, and the Pastorals. This argues against the Pauline authorship of Colossians and Ephesians.

Schweizer, Eduard, "Zu den Reden der Apostelgeschichte" (TZ, Jahrgang 13, Heft 1, January-February, 1957, pp. 1-11).

The speeches of Acts have a common structure and are the work of a single author who has

adopted tradition only at isolated points. The speeches differ little according to the speaker. Differences appear where different audiences are present, e.g., a theological kerygma replaces the Christological kerygma when a pagan audience is addressed.

Shepherd, Massey H., Jr., "The Epistle of James and Gospel of Matthew" (JBL, Vol. 75, Pt. 1, March, 1956, pp. 40-51).

By studying the parallels of James with Matthew the author concludes: "the Epistle of James was composed in the latter part of the first century or early years of the second century, though probably not so late as the time of the letters written by Ignatius. It was composed in a Church where Matthew, and Matthew alone, was accepted as the Gospel. . . . The place of the origin of the Gospel of Matthew was certainly Syria . . . inclusive of Phoenicia and even Palestine . . . James originated also in the same general area."

Stendahl, Krister (ed.), *The Scrolls and the New Testament*, New York: Harper and Brothers, pp. 308, 1957.

This is a collection of fourteen articles on the relation of the Dead Sea Scrolls to the New Testament. Previously unpublished are: Stendahl, "The Scrolls and the New Testament: An Introduction and a Perspective"; W. D. Davies, "Paul and the Dead Sea Scrolls: Flesh and Spirit"; and Nahum N. Glatzer, "Hillel the Elder in the Light of the Dead Sea Scrolls." These studies, in the editor's opinion, "form the basis for any sound approach to the New Testament from the Qumran discoveries." The point of Stendahl's article is that the relation between the Qumran community and the New Testament derive from their common sect consciousness of being the elect, and from their common anticipation of a further fulfillment of eschatological promises. Davies concludes that Paul's use of "flesh" and "spirit" come from the Old Testament and Rabbinic Judaism rather than the law of the Qumran sect. The ethical dualism of Paul is expressed in the antithesis of flesh and spirit while the Qumran community expresses the same dualism with two spirits. Paul's use of spirit differs in his concentration on the spirit: as the Spirit of God; as the sign of the End; and as definitely related to the Messiah. Glatzer points out that Pharisaic Judaism may have taken account of the sectarian movement represented by the Qumran community by adapting its teaching to counterbalance this movement. The articles as a whole account the identification of the Qumran community with the Essenes.

Taylor, T. M., "The Beginnings of Jewish Proselyte Baptism" (NTS, Feb., 1956, Vol. 2, No. 3, pp. 193-198).

The author disagrees with Professor Torrance's treatment of the subject in a previous article published in this same periodical. He advances the hypothesis that Jewish proselyte baptism originated about the end of the first century or later and that probably Christianity had settled its theology of baptism beforehand.

Wilder, Amos N., "Scholars, Theologians, and Ancient Rhetoric" (JBL, Vol. 75, Pt. 1, March, 1956, pp. 1-11).

The author, in his Presidential Address to the Society of Biblical Literature and Exegesis, seeks to indicate what tools may be useful in dealing with the symbolic material in the Bible. He points out the advantages and limitations of several approaches: the "myth and ritual" school; use of the insights of modern psychology; and the proposals of the biblical theologians—Bultmann, Dodd and Gailmann. These fail through lack of appreciation of the nature of symbolic discourse. Results of the contemporary discussion of symbolism help correct the limitations of the prevailing approaches and may lead to a new, more satisfactory hermeneutic.

Wood, H. G., "Interpreting This Time" (NTS, May, 1956, Vol. 2, No. 4, pp. 262-266).

This short study is an appeal to scholars not to overlook a possible interest on the part of Jesus in the political situation of his day. Perhaps the end of Luke 12 and the beginning of ch. 13 may be best understood in relation to the growing tension between Jewry and Rome. "In this setting, the saying about seeking agreement with one's adversary the way to court becomes a warning to the nation to seek at all costs a way to peaceful co-existence with Rome." Jesus constantly opposes the Messianic War. The term *ληστῆς* in John may refer to violent insurrectionaries rather than to thieves or robbers.

#### 4. Exegesis

Bird, J. Arthur, "A Pragmatic Approach to Parable Exegesis: Some New Evidence on Mark 4:11, 33-34" (JBL, Vol. 76, Pt. 3, Sept., 1957, pp. 201-207).

This article addresses itself to the question: "Did Jesus present his message to the general public in terms of parables which were cryptic . . . and regularly explain them to his disciples, sometimes in allegorical form?" To answer this question the Synoptic parables are classified into two

groups—explained and unexplained. Each of these groups is further broken down according to the audience present—disciples, followers, crowd or opponents. Twice as many parables are explained as are unexplained. Twice as many are explained to the disciples as are left unexplained to the non-disciples. Mark appears to be right in saying that Jesus deliberately explained the Kingdom parable only to his followers.

Bornkamm, Günther, "Die eucharistische Rede im Johannes Evangelium" (ZNW, 1956, pp. 161-169).

The author concludes that John 6:51c-58 is the work of an editor who used Jesus' saying about the bread of life as an occasion to advance the view of the Lord's Supper also represented in Ignatius. The main clue to the original thrust of the passage is revealed in the following verses where the disciples' difficulty is not with eucharistic teaching but with the doctrine of the descending-ascending Son of man.

Bowman, John Wick and Tapp, Roland W., *The Gospel from the Mount*. Philadelphia: The Westminster Press. 189 pages, 1957.

This exposition and new translation of Matthew, Chs. 5 to 7 is characterized by constant reference to the Semitic background of language and thought. It represents a happy combination of scholarship and practical application. In substance this book is the Norton Lectures delivered at the Southern Baptist Theological Seminary in Louisville, Kentucky, in 1957. It contends that the Sermon on the Mount is no new law but has as its subject "the gospel of the kingdom."

Ellis, E. Earle, "A Note on First Corinthians 10:4" (JBL, Vol. 76, Pt. 1, March, 1957, pp. 53-56).

Interesting parallels to this passage are cited from the Targum on Num. 21:17. But the author suggests that Isaiah and the Psalms may be the inspiration for both the Targum and Paul and, rather than being related directly, they are only indirectly related through the prophets.

Jeremias, Joachim, "Flesh and Blood cannot inherit the Kingdom of God" (I Cor. xv.50). NTS, Feb., 1956, Vol. 2, No. 3, pp. 151-159.

This saying does not refer to the resurrection but to the change of the living at the parousia. It embodies a new revelation which Paul here presents for the first time, i.e., that "the change of the living and the dead takes place immediately at the parousia."

Klijn, A. F. J., "Stephen's Speech—Acts 7:2-53" (NTS, Oct., 1957, Vol. 4, No. 1, pp. 25-31).

Stephen's speech, according to the author, is based upon a distinction between two groups of fathers—those with Moses and the angel on the mountain to whom the law was given (our fathers) and those who receive the law and reject it (your fathers). The meaning of Stephen's speech is "to show the Jews not belonging to his group as having been always disobedient to the law of God." Then the author shows striking parallels between Stephen's handling of Israel's history and the treatment of that same history in the Manual of Discipline. The Hellenists whom Stephen represents then quite possibly relate to the Dead Sea Covenanters.

McCasland, S. Vernon, "Signs and Wonders" (JBL, Vol. 76, No. 2, June, 1957, pp. 149-152).

The author traces the familiar New Testament phrase "signs and wonders," which was furnished by Hellenistic writers to the translators of the Old Testament into Greek, to its Old Testament roots and suggests that the Old Testament miracles thus referred to can illumine the interpretation of New Testament "signs and wonders."

Meyer, Paul W., "A Note on John 10:1-18" (JBL, Vol. 75, Pt. 3, Sept., 1956, pp. 232-235).

These verses deal with false claims to messiahship and Jesus' proof by virtue of his death that he is the "door," the "way" and the "good shepherd." When seen from this perspective the passage is a coherent whole.

Reicke, Bo, "Synecidesis in Rom. 2:15" (TZ, Jahrgang 12, Heft 2, März-April, 1956, pp. 157-161).

"Synecidesis" does not mean "conscience," i.e., a universal sense of right or recognition of some norm but rather a feeling of guilt that arises only in encounter with the preached word.

Rissi, Matthias, "Das Judenproblem im Lichte der Johannesapokalypse" (TZ, Jahrgang 13, Heft 4, Juli-August, 1957, pp. 241-259).

The key to the future of Israel according to Revelation is found in connection with the treatment of the New Jerusalem. In the New Jerusalem will be gathered Jews who are still unbelievers.

Strobel, August, "Zum Verständnis von Rom. 13" (ZNW, 1956, pp. 67-93).

The author identifies the problematic *ἐξουσία* of Rom. 13 with the Roman state on the basis of the term's relationship to Roman law, and calls atten-

tion to his resultant differences with Cullmann's solution.

#### IV. Biblical Theology

Baird, William, "What is the Kerygma? A Study of I Cor. 15:3-8 and Gal. 1:11-17" (JBL, Vol. 76, Part 3, Sept., 1957, pp. 181-191).

The kerygma of the New Testament, as evidenced in the two passages under discussion, is not either set formula (Dodd) or God's powerful act calling men to decision (Bultmann). It has both of these elements. It has a form which Paul received from men and an essential dynamic content—the living Christ—which was communicated by divine revelation.

Bornkamm, Günther, "Herrenmahl und Kirche bei Paulus" (NTS, Feb., 1956, Vol. 2, No. 3, pp. 202-206).

By relating I Cor. 11:23-25 and I Cor. 10:16-17 to one another as text to commentary, Prof. Bornkamm shows that Paul's concern in these texts is not with an understanding of the elements but with the connection between Church and sacraments. Paul's use of *σῶμα* in 10:16, 17 shows that in eating the bread of the sacrament we have a share in the body of Christ, i.e., the Church. The cup especially represents a share in the eschatological salvation inaugurated by the death of Christ.

Cullmann, Oscar, *Die Christologie des Neuen Testaments*. Tübingen: JCB Mohr, 352 pp., 1957.

The author deals with the N.T. titles for Christ in four groups: those relating to the earthly work of Jesus; those relating to his future work; those relating to his present work; and the titles relating to Jesus' pre-existence. This work is in the hands of translators and should appear soon in English.

Cullmann, O., "Immortality of the Soul and Resurrection of the Dead: The Witness of the New Testament." *Official Register of Harvard University*, Nov. 5, 1956, Vol. 53, No. 1. Harvard Divinity School Annual Lectures and Book Reviews, Vol. 2, 1955-56, pp. 5-33.

This Ingersoll Lecture on the Immortality of the Soul for the academic year 1954-55 contends that the New Testament teaching on life after death is based on the event of Christ's resurrection and is incompatible with the Greek notion of immortality.

Cullmann, O., "Rudolph Bultmann's Concept of Myth and the New Testament." *Theological Digest*, No. 3, 1956, pp. 136-139.

Bultmann's elimination of "myth" is for Cull-



mann the elimination of "redemptive history." The one historical fact B. does insist on, the death of Christ, is not, however, interpreted as a source of redemption. C. concludes: "the historical character of salvation, which B. regards as unacceptable to the modern mind, is not a secondary element, but is the essence of the thought of the New Testament."

Evans, C. F., "The Kerygma" (JTS, Vol. 8, Pt. 1, April, 1956, pp. 25-41).

The speeches of Acts probably "reproduce something of the form and contents of the general run of preaching in his (Luke's) day, as we catch glimpses of it in . . . 'deutero-Pauline' writings and in the Apostolic Fathers. What is absent from Acts is any strong eschatological accent, the scandal of the cross and redemption thereby, and a doctrine of present union with Christ in his resurrection life." They reflect what is kerygmatic rather than the kerygma. Luke was a dramatic or artistic historian and cannot be explained simply as having composed the speeches in the tradition of the ancient Greek historian.

Hamilton, Neill Q., *The Holy Spirit and Eschatology in Paul*. Scottish Journal of Theology Occasional Papers, No. 6, Edinburgh: Oliver and Boyd, Ltd., pp. 94, 1957.

This monograph contends that Paul's doctrine of the Spirit must be understood Christologically and eschatologically. Present and future components of Christian existence are traced to the Spirit. Results of investigation are compared with the teachings of Albert Schweitzer, C. H. Dodd, and Rudolph Bultmann.

Ladd, George Eldon, "Why not prophetic—apocalyptic?" (JBL, Vol. 76, Pt. 3, Sept., 1957, pp. 192-200).

This article suggests to the Prophetic Realism of prof. John Wick Bowman that apocalyptic is an essential element of prophetic religion, both in the prophets and in the thinking of Jesus, and therefore that a prophetic-apocalyptic approach to an understanding of the New Testament may be more valid than an exclusively prophetic approach.

Montefiore, H. W., "God as Father in the Synoptic Gospels" (NTS, Nov., 1956, Vol. 3, No. 1, pp. 31-46).

The author sets himself the task of questioning the conclusion of recent scholarship that Jesus did not believe that God was the Father of all men. After dealing with each literary source of the Synoptics he concludes that Jesus "declared the fatherhood of God and by his life and death this

Son-Father relationship with God was and is possible for all men."

Nauch, Wolfgang, "Die Bedeutung des Leeren Grabes für den Glauben an den Auferstandenen" (ZNW, 1956, pp. 243-267).

The author sets his article in the context of current interest in the relevance of history for preaching and for faith. The function of the empty tomb for the evangelists was to prepare the believer for the appearance of the resurrected Lord and not to provide a basis for belief in his resurrection. The empty tomb played a secondary role in preaching. The historicity of the empty tomb is affirmed.

Robinson, J. A. T., "The Most Primitive Christology of All?" (JTS, Vol. 7, Pt. 2, Oct., 1956, pp. 177-189).

The speeches of Acts contain at least two incompatible Christologies—neither of which is Luke's. They are first the doctrine of Acts 3 and 7 that does not yet understand that Jesus was the Messiah but only who the Messiah will be and the second which came to predominate in the Church that Jesus the Messiah reigning at God's hand had inaugurated the age of fulfillment by the cross and resurrection.

Schuster, Hermann, "Die konsequente Eschatologie in der Interpretation des Neuen Testaments, kritisch betrachtet" (ZNW, 1956, pp. 1-25).

This article reviews the main tenets of the representatives of consistent eschatology—Albert Schweitzer, Martin Werner, Fritz Buri and meets each with a refutation. The author cites Schweitzer's *Aus meinem Leben und Denken* to show that in the final analysis the religion of the mistaken, naive Jewish apocalypticist of *Geschichte der Leben-Jesu-Forschung* has a valid essence capable of new expression in every subsequent world view.

Stauffer, Ethelbert, "Messias oder Menschensohn?" NT, 1956, Vol. 1, pp. 81-102.

The author complains of the present tendency to designate Jesus' self-consciousness with the double concept "Messiah-Son of Man." Neither the gospel tradition nor ancient rabbinic tradition give evidence that Jesus designated himself the Messiah. It is clear, however, that he did consider himself to be the Son of man.

Whiteley, D. E. H., "St. Paul's Thought on the Atonement" (JTS, Vol. 8, Pt. 2, Oct., 1957, pp. 240-255).

According to Paul, the *modus operandi* of the atonement is salvation through participation and not that God accepted Christ's death as a substitution for ours.

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## Book Reviews

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### RECENT AND OUTSTANDING

*Religion as Creative Insecurity.* By PETER A. BERTOCCHI. New York: Association Press, 1958. 128 pages. \$2.50.

Here is a book that comes like a two edged sword and like rain from heaven to a generation conditioned to seek "peace of mind," happiness, integration, rest, prudential goodness. In contrast, this author invites men to find meaning and salvation through religion as creative insecurity, blessedness, moral authority, growth through suffering, and forgiveness. This, the author insists, is the mind and spirit of Jesus. But his whole point of view is derived from a *critical* interpretation of human experience and its data.

This brief statement of just 128 pages is packed with more careful, authentic, probing and penetrating insight into human nature and the spiritual life than is found in many books many times as large. Bertocchi's strengths in this work are his unusually alert and sensitive human touch, his solid grounding in psychology and his philosophical scope and insight. In fact, he demonstrates in this book, as in others, his full fitness to wear the mantle of Borden Parker Bowne and Edgar Sheffield Brightman. For, while he follows in the great tradition of personalistic theism, he is himself a creative thinker who is making an important contribution to the development of this school of thought. In this book, one of his chief contributions is his characterization of the subtle shades and movements of a man in his developing spiritual life.

The whole book is parsimoniously written, without a wasted word, and with clarity despite subtleties and highly important distinctions which could be so easily overlooked.

In many ways this book is of striking

significance and ought to be read by every body concerned not only with philosophy of religion and with theology but with the steady growth, in wisdom and mastery, of his own religious life. It is probably the most thorough and authentic contemporary statement of the thesis that religion at its highest is not the equivalent of "peace of mind," but is in its essence an experience of creative insecurity. It is, at the same time, a superb illustration of the relevance, the fruitfulness, the necessity of the return of interpreters of religion to the dedicated use of critical reason.

The book is rewarding all the way. Each chapter, in its turn, as it came and went seemed especially striking. The book is endlessly quotable, as for example: "Forgiving love, love committed to the growth of the other, *no matter what*, love that maintains the conditions for fellowship no matter what the beloved does—this is the kind of power find almost impossible to understand" (116). Again: Jesus . . . "who accepted at the hands unearned ingratitude, hatred, and even contemptuous mocking and yet forgave them . . . it is this Jesus who can give me some sense of what it would mean for God to walk among men" (117). "Jesus is the head of the '*fellowship of the compassionate*'" (124).

This is one of the most substantial and personally rewarding books available in the days. For your mind's and your soul's sake you will want to read it soon.

WILLIAM E. KERSTETTER

*Simpson College*

*The Presence of Eternity: History and Eschatology.* By RUDOLF BULTMANN. New York: Harper & Brothers, 1957. 128 pages. \$3.00.

For readers who have been stimulated

the author's work in Christian origins or his discussion of New Testament mythology, this book has the special value of providing the larger context of his understanding of history and historical study. Bultmann includes here aspects of his earlier discussion of Jewish, Christian and pagan views of history and of hermeneutics, but he also outlines the history of the attempts of men to write history and to find the meaning of history through all the centuries down to the present day. This leads him to characterize the various interpretations of history of the Enlightenment, Romanticism and Marxism. He is particularly interesting, however, when he deals specifically with the influential views of recent figures like Dilthey, Croce, Spengler, Toynbee, Jaspers and Collingwood. The significance of early Christian eschatology is thrown into high relief as Bultmann tests the understanding of all such modern schools and writers by their views of man and their understanding of meaning in the historical process.

Writers like Collingwood have made clear the difference between nature and history as subjects of scientific examination. The historian has to be subjective in a real sense to be truly objective. He can best grasp the past as he re-enacts it and takes it up into his own life. Bultmann here presses the necessity not only of intellectual but also of practical re-enactment of the past, as Collingwood states, by the use of his own category of the existential. We adequately apprehend significant aspects of the past only when we confront them as a challenge to our own understanding of ourselves and our decisions over against the future. In no other way can we enter fully into the lives of those who have lived before us.

But here emerges the special significance of the New Testament history. We best understand it when we make ourselves contemporary with it and let it address us as men who not only have to think but who have to will, choose and decide among all the

options of life. So far as the problem of meaning in history goes, we modern men can no longer find it in some map of time or Marxian or Hegelian goal, but we can find it within, in responsibility and freedom. Here the Christian eschatology offers the confirming assurance of the new creaturehood, not as something possessed in perpetuity but realized in every moment of faith and obedience.

Bultmann's Christian philosophy of history is radically determined by his view of late Jewish and early Christian eschatology. He believes that in contrast with the usual Old Testament expectation, Jesus and Paul, etc. had a completely dualistic and non-historical view of the Kingdom of God or salvation. Moreover, it was essentially individualistic in contrast to the Old Testament national hope. Though Christian eschatology related itself to the New Israel, yet this was not a historical or mundane affair. The Gospel then and now offers us eschatological existence as a matter of individual response.

But the author's sharp dialectic here between history and eschatology in the beginnings controls his final conclusions about a modern Christian philosophy of history, so far does he reduce history to the existential action of the individual. The difficulty, we believe, arises from the dialectic mentioned above. The apocalyptic imagery used by Jesus and the first Christians should not be read in such sharply dualistic terms. It is only in John that Jesus says, "My kingdom is not of this world," and even in John a right interpretation of the proffered "life" and "truth" is not to be read in Platonic or a-cosmic terms. The early Christian hope had a kind of concreteness about it, a kind of somatic and corporate reality, in continuation of Hebraic eschatology, which for all its mythological dualism, cannot justly be represented in such otherworldly terms. Bultmann's book safeguards so many of the essential marks of the Christian understanding of life, however, that even what we note here

as a questionable preconception can be waived as one necessary aspect of what is a most impressive total interpretation.

AMOS N. WILDER

*Harvard Divinity School*

*Melanchthon: The Quiet Reformer.* By CLYDE L. MANSCHRECK. New York: Abingdon Press, 1958. 350 pages. \$6.00.

The Abingdon Press is to be congratulated on the publication of this companion volume to Roland Bainton's biography of Martin Luther, *Here I Stand*. Philip Melanchthon was Luther's close friend, colleague, and counselor, but no two men could scarcely have been more dissimilar. "I am rough, boisterous, stormy, and altogether warlike," Luther once said, "... but Master Philip comes along softly and gently sowing and watering with joy, according to the gifts which God has abundantly bestowed upon him." Melanchthon was indeed "the quiet reformer," the systematic theologian fearful of extremes who served as a moderating influence upon the stormy Luther. Luther, in turn, was unstinting in his praise of the quiet one, insisting that Melanchthon's *Loci Communes* was worthy of a place in the canon.

For all his fame, Melanchthon has been a somewhat obscure personality. No biography of him has been published in English for over fifty years. It is fortunate, therefore, that the present study comes from the pen of so able and competent an interpreter. Even though Melanchthon was not a dramatic figure, the story of his life in the hands of Professor Manschreck becomes an engrossing one, and the attractiveness of the volume is heightened by the use of contemporary woodcuts as illustrations.

The book on the whole is a balanced appraisal of Melanchthon's life and thought, but occasionally one detects what might be regarded as special pleading. Luther's developing suspicion of and unfriendliness toward Melanchthon during his last years is

amply documented, but Manschreck insists that this was due to prejudices aroused by Amsdorf rather than to any basic conflict between the two men themselves. Both Luther and Melanchthon are excused and the harsh words of judgment are reserved for their colleagues. Furthermore, the author is perhaps too lenient in his judgment of Melanchthon's role in the *Interim*. Melanchthon was interested in preserving the unity of Christendom, a laudable enough aim, but his zeal in this respect led to numerous compromises, intrigues, and concessions. In the matter of the *Interim* his concessions seemed to his contemporaries and to later generations to be excessive and motivated more by timidity than zeal. Was one justified in sacrificing all theological integrity in outward acts if by a feat of mental reservation one could maintain an inward theological integrity? The author appears to answer in the affirmative, while others would regard such playing-safe as the true Melanchthonian "blight." The statement in the Introduction that to take one's stance squarely in the Reformation can lead only to "fundamentalism" is open to question. One suspects that the author did not mean it quite that way.

WINTHROP S. HUDSON

*Colgate Rochester Divinity School*

*Pointing the Way. Collected Essays.* By MARTIN BUBER (tr. and edited by MAURICE S. FRIEDMAN). New York: Harper and Brothers, 1957. x + 239 pages. \$4.50.

By translating and editing these twenty-nine essays which Buber selected from his writings between 1909 and 1954, Maurice Friedman has put readers of Buber further in debt to him. For each of these essays, be it "Books and Men," "The Teaching of Tao," "Bergson's Concept of Intuition," "Three Theses of a Religious Socialism," or "The Validity and Limitations of the Political Principle," brings the spirit and thought of Martin Buber to a different focus. Through



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out these essays there goes on the many-faceted discourse of a man who would let every event in the universe find in him a sympathetic reception as a phase of a larger creative fusion with all there is.

It is a fascinating experience to watch this restless, directed, and anchored spirit struggle to discover the fullest meaning in the plurality and unity of being. How he resists every Unity in which all cows become black! And yet how he strives to do justice to the Unity which he feels is the Source of every meaningful plurality and any productive individuality. It is more than informative to see this romantic spirit refuse to stay on the surface of things and of human relationships and at the same time demand that no deeper fusion obliterate the complexities of active events.

One cannot but be sympathetic to every attempt to keep thought and action, knowledge and being, the individual and the community, the nation and the world from defying each other. There can be no doubt that in Buber's wrestlings, in his conception of "authentic experience," we confront one of the most suggestive and compelling recent approaches to these issues in philosophy, in religion, in ethics and politics, and in art.

Yet, in some respects the very strength of Buber's approach, centered in "binding" experiences, emphasizing "participation" with Being, beginning and ending in an unspeakable intimacy with the Ultimate, is its weakness. For, when one confronts certain tensions in the intellectual, moral, and aesthetic arenas, he is likely to find Mr. Buber speaking from a deeper confrontation, or participation, rather than from a fresh analysis of the difficulty in its own terms.

Thus, for example, Buber sees clearly that a condition of all knowledge worthy of the name is freedom, freedom from past and present (p. 181) to concentrate on the subject of thought at hand. At moments like this it does not help the thinker to be told that he "must enter into the knowledge with

his whole being," and "bring unabridged into his knowing the experience his social ties have presented him with" (181). In a word, when we try to solve a problem of knowledge by insisting that we "participate" in or "grasp" or "embrace" the object known with all of our being, the question arises: What then is it that differentiates knowing being from interacting or changing being? At this point, one finds a plaguing systematic net of ambiguities which he hopes can receive more explicit treatment within this suggestive perspective.

PETER A. BERTOCCI

*Boston University*

*The Living Talmud: The Wisdom of the Fathers and Its Classical Commentaries. Selected and Translated with an Essay by JUDAH GOLDIN. Chicago: University of Chicago Press, 1957. 244 pages. \$4.00; A Mentor Religious Classic, 1957. 247 pages. \$5.50.*

Judah Goldin has rendered the professors of religion in colleges a fine service by providing them with this introduction to the methods and turns of mind of the Talmudic masters and by giving them, further, a generous sampling of rabbinic wisdom. There is much need for such a presentation. Teachers of religion—especially to-day, when we are witnessing an aroused interest in the study of religion—will find here a sound probing of the depths in the sea of Talmud, both in the introductory essay and in the anthology of quotations from the medieval commentators on *Pirke Abot*. This book will save the teachers who are not at home in the Talmud from plowing through the earlier technical introductions in English, such as Moses Mielziner's *Introduction to the Talmud*, or Herman L. Strack's *Introduction to the Talmud and Midrash*. And while we have excellent translations of the Talmud into English—the Soncino edition, Danby's *Mishnah*, etc.—the student who is not familiar with the methods and hermeneutics of

the rabbinic masters finds Talmudic texts incomprehensible, however well translated. Goldin's book is a decided help.

In Part I, "On the Talmud," the author gives us a generous essay delving into the mental and literary processes of the Rabbis, citing apt illustrations. Part II, the body of the book, "The Wisdom of the Fathers and Commentaries," is based on the most popular Talmudic tractate, *Pirke Abot*, variously translated as "Sayings of the Fathers," "Chapters of the Fathers," etc. Each citation from *Abot* is followed by a number of quotations from twelve "classical commentaries," from a homiletical exposition of *Abot* in the first or second century to a work of the sixteenth century, including some citations from Maimonides.

The author gives his own translation, based on a critical but yet unpublished text of *Abot* by highly esteemed rabbinic scholars. He refers, also, to Charles Taylor's famous edition of "Sayings of the Jewish Fathers," among others. The present reviewer does not see what he gains by all this labor, especially since the book is meant for men who are not experts in Talmud study. With the exception of very minor phrases, the translation remains the same as the one to which we have grown accustomed. For example, the recurrent formula, usually translated, "received the tradition from them," gives way to "took over from them." Hillel's famous saying, usually translated, "If I am not for myself, who will be for me? And being for my own self, what am I? And if not now, when?" is rendered, "If not I for myself, who then? And being for myself, what am I? And if not now, when?" To one accustomed to the earlier translations such insignificant revisions sound a bit affected.

The present reviewer admires Goldin's conscientious and highly competent book. He regrets, however, that the author saw fit to ignore two considerations. *First*, he ignores the critical, present-day interpretations of *Abot*, made by such fine scholars as R. T.

Herford, *et al.* Why stop with the medieval interpreters if what the author seeks is to present the living Talmud? The Talmud is alive today. Men are studying it today and some bring to their studies the disciplines of critical scholarship. Are not these worthy to stand alongside the medievalists? *Second*, the reviewer regrets that the author ignores the sociologic, political, and economic circumstances from which many of these pronouncements issue. We cannot appreciate fully the debates and hermeneutics and straining at texts unless we know the crises that prodded the thinking of the Talmudic masters. Textual exegesis, however competently presented, is not enough. For example, a piece of advice given by Shemiah of the first century, "Seek no intimacy with the ruling power," is highly questionable wisdom, particularly under governments such as ours. The medieval commentators do not help at all; in fact, they only embarrass us all the more. However, once we remember that this was spoken in the age of Herod, we can fully understand the mind of the Mishnaic master.

What the author says of the Talmud applies equally to his own competent book: It is not a book to be read; it is a book to be studied, and "great will be its reward."

BERYL D. COHON

Tufts University

*American Classics Reconsidered.* A Christian Appraisal. Edited by HAROLD C. GARDNER, S.J. New York, Charles Scribner's Sons, 1958. iii + 307 pages. \$4.95.

Most reviewers will despair of doing justice to this admirable symposium, covering as it does the American literary scene during the fecund 19th century through the work of such giants as Emerson, Melville, Whitman, to name but three of the nine dealt with by eminent, and indeed dedicated, scholars. "Never since," says the Editor in his Preface, "has a group of American writers been so explicitly concerned with the eternal problem of destiny, of man's place in the Universe,

of the agonies and glories of the soul." Father Gardiner also writes the first chapter, "The era of the half-gods," where he notes the contrast between the transcendentalists' "mystical egocentric universe" and our contemporary "onset of realism, the concern of literature with sociology and lately with psychiatry . . . a too photographic recording of social stresses and adaptability."

In spite of the now-prevalent synonymous use of Roman Catholic and Catholic (only once is the distinction here made), one cannot sufficiently praise the uniform breadth, sympathy and liberality of all these essayists. Indeed, Father Robert C. Pollock, revaluating Emerson, may appear to many protestant-catholics to be charitable to a fault, even though he is careful to note (possibly with dictators in mind) "the deviations and excesses to which it (self-insistence) has invariably given rise."

It is when he identifies Emerson "with a tradition at once Classical and Catholic" that many readers may recall the romantic excess and ultra-protestant inebriation of, say, the essay on Self-reliance, with its Hitlerian: "If I am the Devil's child, I will live then from the Devil. No law can be sacred to me but that of my nature." Father Pollock does not however allow such impiety (to call it no worse) to obliterate Emerson's "single vision," the "white radiance" of Shelley, Emerson's cousin in a lush humanism.

But while we may deplore Emerson's funicular approaches into the hill of the Lord, his bad influence on such poets as Emily Dickinson and Whitman, we must agree with Henry James on his "importance and continuance." And this in spite of the dark waters that have gone over our souls, and which might cause us to prefer, say, Churchill's wartime utterances, "grim and gay" (his own phrase).

This first and longest essay (somewhat wordy) is stressed because it is the most provocative, and also because the name Emerson threads the whole symposium, like ivory

beads on the gold chain of a rosary. The book will be invaluable as history, as sociology, as theology, and most especially as a capturing of the making of the American soul. Father Gardiner goes so far as to denote the homogeneity in American letters of the 19th century by the term "God-ridden," and to connote this with the spirit of democracy. One wonders if this is true today? The fact of this fine volume by fine Christian minds would seem to answer, Yes. Indeed, the cries, What is Man? What is God? may be more insistent than ever.

The treatments of Cooper, Brownson, Hawthorne, Longfellow, Poe, Thoreau, all "God-ridden," are equally gracious, scholarly and illuminating. Michael F. Maloney's reconsideration of Melville is better than many books this reviewer has read on that titanic author. Even so, the vexed problem, Who or what was the whale? abides a question. Was Moby Dick Ahab himself—a substitutional antagonist whereby the man avoids wrestling with God? Ahab, hate-motivated, wars and perishes. Jonah deviates, and the whale redelivers him. Dr. Maloney tells us that Ahab derives from Calvinism, and that "the 19th century provided a great deal of what might be called the physical substance of *Moby Dick* . . . but the attitude ultimately is not one of scientific mechanism." This is teasing; for the questions raised by our "conquest of nature" (forsooth) and our missile flight from home are very urgent. Our authors rather avoid this, our being "drunk with power" (Kipling in 1897), and our vaunting humanism.

It was fitting perhaps that *American Classics Reconsidered* should begin with Emerson and conclude with Whitman, for the affirming philosopher probably did more for Whitman's throat than even the calling springtime of his country. Dr. Sandeen's estimate is classical in its measure, broad and fair in its assessment. He notes that *Leaves of Grass* can be described "as the meeting place of a highly self-conscious poet and a



highly self-conscious nation, for Whitman in the 1840's and the 1850's found America to be in a predicament very much like his own. . . . There is a subtle connection between the sexual immaturity of Whitman and the cultural immaturity of Whitman's America."

The implication throughout this thoughtful and thought-provoking book is that we are God-ridden even when we are God-fleeing (the long, circuitous route Home); and that, to redact Emerson, when the Gods go, the tin gods arrive. And it would seem that these tin gods are today having us go round, literally, in circles.

A. E. JOHNSON

Syracuse University

### THE BIBLE

*The History of Israel.* By MARTIN NOTH. New York: Harper & Brothers, 1958. 479 pages. \$7.50.

To the person for whom Professor Noth's epochal *Geschichte Israels* (1950) has remained beyond bounds by reason of the language barrier, the publication of this English translation by Stanley Goldman of the second edition is an event of the first magnitude for the cause of biblical study in this country. Including as it does the distribution of the contributions of Noth's teacher, the late Professor Alt, this book brings a synthesis of the mature work of the two biblical historians who at the moment are reputed to be the greatest of this century. The Alt-Noth school has advanced beyond literary criticism and form criticism to what might be called traditions-criticism or "traditions-history."

Although professing to value tradition, Noth discards most biblical tradition in nihilistic fashion as valueless, and proceeds to substitute his own version of what the valid tradition apparently was. For example, about all that remains authentic about Moses is the tradition regarding his tomb. He was never even at Sinai. Noth assumes that the elements in the Moses story were originally a miscellany of traditions from many Hebrew

tribes, woven together into a personal biography sequence around the memory of Moses for cult purposes to produce a united Israel (pp. 134-5). In similar fashion Abraham, Isaac, and Jacob are presented as unrelated heroes, worshipped by various tribes, whose memories were only later woven into a sequence of blood relationship for cult purposes in forming a united Israel.

Noth has made his greatest contributions in clarifying the period of the Judges. Especially good points (pp. 69-83) are (1) that except for one tribe (Josh. 1-12), almost all the "special traditions of the tribes have been lost," (2) that "the Old Testament took too simple a view of the events which led to Israel as a totality," (3) that "a joint conquest of Palestine by Israel as a whole" is a later fallacious concept, (4) that the Hebrew occupation "consisted of very many different movements of population which were geographically separate from one another," and (5) that except in the final stages "the Israelite tribes did not acquire their living space by warlike conquest and the destruction of Canaanite cities, but usually settled in hitherto unoccupied parts of the country."

These special virtues are balanced against certain liabilities (pp. 73-91). (1) Noth does not reckon adequately with the Amarna Letters which indicate certain tribes were already getting into their final positions as early as 1400-1350 B.C. (2) His assignment of "a few decades" as the probable period of occupation is entirely too short, for it more likely was two or three centuries. (3) The amphictyonic aspect of early Israel also is over-accentuated. Except for sporadic gatherings in emergencies, there is no evidence that "the central shrine" played any role for all Israel, except during the time of David and Solomon, and even then scarcely functioned in so far as the ten northern tribes were concerned.

In treating the last three centuries of Israel's existence, the book deals primarily with political matters while literary, cultural,

and religious developments that went into the making of normative Judaism receive little consideration. In many places the book is scarcely more than a rewriting of Josephus. The matter of proportion is correspondingly significant. Slightly more than a total of one page is devoted to the Essenes, Qumran, and the Dead Sea Scrolls, with this largely confined to matters of date, and practically no attention to Essene origins, history, literary activity, or religious significance. Jesus is similarly dismissed with three pages, with no indication as to possible years of birth or crucifixion, and with Messiahship treated as apparently the sole issue of his life. Less than a page is devoted to early Christianity.

One misses a concluding chapter that might have dealt with the significance of the history of Israel as a whole. Instead, the book ends at A.D. 135 with the disintegration of the first and second revolts, and the last sentence is "Thus ended the ghastly epilogue of Israel's history."

The volume's twenty-seven pages of bibliography and indexes are especially usable. The chief values of this history lie at the precise point of its greatest debits, in dealing with the early history of Israel, to which almost half the book is devoted. At least, all must agree that Noth gives a very stimulating presentation.

ROLLAND E. WOLFE

*Western Reserve University*

*The Exilic Age.* By CHARLES F. WHITLEY. Philadelphia: The Westminster Press, 1957. 160 pages. \$3.50.

This book is primarily intended "to interpret the work of Jeremiah, Ezekiel, and Deutero-Isaiah in relation to" the historical and intellectual movements of the age (p. iii). Since it is manifestly impossible, however, to discharge this task in the given space, the book is better described as a tantalizing invitation to the study of these three giants of Israelite faith.

After a brief introductory chapter, in which the sixth century B.C. is exalted above those that preceded and those that followed, as a century of creative thought, Dr. Whitley, who teaches Old Testament at the University College of North Wales, sets the stage for his three principal players by depicting the "decadence" of pagan culture at that point in history. Special emphasis is given the climate of despair over the value of life, and particularly over the worth of the individual person, by quoting from contemporary Egyptian and Mesopotamian wisdom literature. This is a brief but provocative chapter. The messages of Jeremiah, Ezekiel, and Deutero-Isaiah are then presented, in order, with approximately equal attention.

Nearly one-third of the book is devoted to problems of date and provenance of the respective prophetic writings. In view of the stated purpose of the author and the brevity of his summaries of the prophets' messages themselves, this fact appears to me to be the book's major defect.

Jeremiah is presented as the critic of a sensual cultus that tried to localize God and of a hierarchy of religious and political leaders that attempted to nationalize him. The prophet was thus the "first exponent of the principle that religion is a matter between God and the individual soul" (p. 59). With Jeremiah's assurance, the exiles could face the future as the age of true religion (p. 60). Two defects mar what is otherwise an able treatment of Jeremiah's ministry. The first is Mr. Whitley's two-dimensional picture of pre-Jeremianic Hebrew religion. The implication persists through the book that what went before Jeremiah was merely an uncritical acceptance of a sensual cultus and a nationalistic faith. Commendatory references to the eighth-century prophets are made, to be sure; but they seem to stand out as lone and unheard voices. The records of Moses and the ninth-century prophets are considered too late to be reliable in ascertaining

the nature of pre-exilic concepts of God (p. 134). Surely one is justified, however, in utilizing the Yahwist and Elohist sources for that period. The second criticism is that the author fails to employ Jeremiah's confessions in his treatment of the prophet's view of the individual's status before God. This is a major omission.

The high point of the chapter on Ezekiel, and perhaps of the entire book, is the discussion of that prophet's doctrine of retribution. The key-note of this message is taken to be the concept of individual responsibility, and the problems of guilt and judgment are placed in this context. Here the exposition is especially clear and forceful.

In his summary of Deutero-Isaiah's thought, Mr. Whitley concentrates on his monotheism and the mission of the Suffering Servant. No serious attention is paid to the prophet's views of history and eschatology, a strange omission in view of the character of Mr. Whitley's treatise on a climactic epoch in history. On the other hand, his treatment of the Servant of the Lord is very suggestive. There is much of value in this small book. Whoever leads men to ponder anew the faith of the Hebrew prophets deserves our commendation. This book will do so, clearly, suggestively, reliably. Its omissions can be forgiven.

JAMES M. WARD

*Syracuse University*

*Essentials of New Testament Study.* By ERIC L. TITUS. New York: Ronald Press, 1958. vii + 261 pages. \$3.75.

This is an important contribution to the kind which treats the literature of the New Testament within the context of the development of Christian movement. Its emphasis is upon the religious values of the New Testament as viewed through the eyes of the critical historian, with the needs of the beginning student in mind. In order to introduce him

to "the more important aspects" of New Testament study it subordinates technical matters to consideration of historical and spiritual values within the writings and their settings.

Following a brief introduction, the material is organized in three major categories. "Jewish Beginnings" include background data, the career and teaching of Jesus, and the beginnings of the church in Jerusalem. Under the heading of "An Age of Transition," there are included the beginnings of Gentile Christianity; the career, thought, and writings of Paul; and Mark's Gospel. The balance of the literature comes under the heading "Evangelism and Consolidation," with rather customary subdivisions relative to the Gospels, persecution literature, responses to "heresy," edification, and canon.

The book fulfills its promise admirably. It gives the beginning student an excellent introduction to the essential aspects of New Testament study, opening up the many facets of that subject in an inclusive and comprehensive fashion. It seems that very little, if anything, regarding the historical development of the Christian movement, the meaning and significance of the literature, including the earliest proclamation and the thought of Jesus and Paul, is neglected. If occasionally the treatment of an issue gets a bit thin (Cf. II Thessalonians), it is the exception rather than the rule. It is really amazing that so much can be packed into so few pages, and treated with such clarity. The value of the book as a textbook is enhanced by a list of "Problem Areas" and a bibliography at the end of each chapter, along with a full Index.

A question arises regarding the method of handling disputed issues. For example, is the beginner in this field helped as much by a dogmatic statement with respect to the authorship and date of I Peter as by a more balanced portrayal of the problems involved? With regard to James the more conservative

position is at least recognized by the inclusion of A. T. Cadoux' *The Thought of St. James* in the bibliography.

No two teachers would agree upon the selection of supplementary books, but one wonders about certain omissions in the lists in this book. If as technical a book as Bacon's *Studies in Matthew* is to be included, then why not *Beginnings of Christianity* by Foakes-Jackson and Lake? Why is there no reference to at least some units in *The Interpreters' Bible*, *Studies in Biblical Theology*, and one book on the Qumran Scrolls? If the reviewer were doing it he would consider certain other books as indispensable, such as Klausner's *Jesus of Nazareth*, Book II, on background; Taylor's *The Formation of the Gospel Tradition* (as more inclusive than Dibelius on Form Criticism); Rowley's *The Relevance of Apocalyptic* in place of Porter's older treatment; and others, including some books on the theology of the New Testament.

But this is a matter of opinion, and these critical observations are of minor importance. As a teacher of beginning students who is constantly in search of the "perfect" textbook, the reviewer welcomes this book not only with gratitude, but with enthusiasm. It is one of the best that has come to his attention and he expects to find it very useful in his own teaching.

DONALD T. ROWLINGSON

Boston University  
School of Theology

*La Formation des Évangiles: Problème synoptique et Formgeschichte.* By J. CAMBIER, L. CERFAUX, BR. DE SOLAGES, A. DESCAMPS, J.-W. DOEVE, J. HEUSCHEN, J. LEVIE, X. LÉON-DUFOUR, B. RIGAUX, N. VAN BOHEMEN, and W.-C. VAN UNNIK. Bruges: Desclée de Brouwer, 1957. 222 pages. No price given.

This scholarly volume presents papers read at the seventh annual *Journées Bibliques de*

*Louvain* (1955). They are published with the Imprimatur of the Roman Catholic Church, and provide clear evidence of competent work going on in that Church's study of the origin of the Gospels. It will be remembered that Roman Catholic scholars necessarily hold to the priority of an Aramaic Matthew, but this position can be combined with the view that the present Greek Matthew is to some degree dependent on our Greek Mark.

Heuschen introduces the subject with a heavily documented survey of recent study of "The Formation of the Gospels." Cerfaux seeks to identify literary combinations of material prior to our Synoptic Gospels. He sees a presentation of the Galilean ministry, and back of it three collections of sayings; he sees Jerusalem memoirs, whose oldest part was a narrative of the Passion. It was not Mark but an earlier writer who first combined these two sources into a Gospel of full scope.

Levie argues that "two apostolic witnesses are basic in our Synoptic tradition: the witness of Peter through Mark, the witness of Matthew in his original writing" (p. 69). Doeve holds that we cannot explain Synoptic origins simply by written Greek sources; to discern oral tradition of Jewish type aids much in the solution.

Léon-Dufour discusses the story of the epileptic son, van Bohemen the appointment and mission of the Twelve, and Descamps Mark 9:33-50. The first argues that neither Greek Matthew nor Mark is invariably more original. The second gives priority to our Greek Matthew. The third undertakes to demonstrate that often the original form of single sayings, now artificially combined in a "discourse," can be discerned, and Jesus' teaching grasped, without a definite solution of the Synoptic problem.

Van Unnik studies the Synoptic use of the Greek verb *sozein*, "save," and its derivatives. Cambier recognizes extensive truth



in the results of Form Criticism, but cautions against neglecting other factors which must contribute to conclusions concerning the historicity of gospel tradition about Jesus.

Br. de Solages describes too briefly his method of using "*l'analyse combinatoire*" for the solution of the Synoptic problem. Rigaux sums up the trends and significance of the papers presented.

Such a series of essays illustrates how alert Roman Catholic scholars are to current trends of study. It shows how they may differ in many points while holding in common certain basic conclusions. It makes it clear that they feel no need or compulsion to hold a verbal inerrancy theory; they allow for change in the material in the course of oral and editorial transmission. Common to these scholars is a rejection of the two-document theory (Levie is closest to it), the acceptance of an Aramaic Matthew as the first real Gospel, and the acceptance in some form of oral transmission and written sources as factors in producing our Gospels.

It is well for us to be reminded that our solutions of the Synoptic Problem and our views on Form Criticism are hypothetical at best. This instructive volume is a good antidote to any tendency of Protestants to harden tentative views of Synoptic origins into a new critical orthodoxy.

FLOYD V. FILSON

*McCormick Theological Seminary*

*The Gospel from the Mount.* By JOHN WICK BOWMAN and R. ROLAND W. TAPP. Philadelphia: The Westminster Press, 1957. 189 pages. \$3.75.

John Wick Bowman has established a reputation as scholar by such books, among others, as *The Intention of Jesus* and *The Religion of Maturity*. *The Gospel from the Mount* does not possess the consistent pursuit of a definite thesis as does the former nor the excitement of a great insight in-

involved in the latter. The content quite definitely reflects what might be expected from the nature of the origin of the book. In the preface Bowman states that the contents of the book represent an endeavor to popularize interpretations of the Sermon on the Mount that had been given over a period of some thirty years to students on three continents. Also, it is in substance the content of lectures given in the Southern Baptist Theological Seminary in the spring of 1957.

Bowman outlines this study of the Sermon on the Mount into four major divisions. One is "Traveling the Christian Way"; two, "Kingdom Righteousness and the Persons of Others"; three, "Kingdom Righteousness and True Religion"; and four, "How Does the Christian Become That Way?."

Some illustrations of Bowman at work may be helpful. He says that such terms as "demon-possessed" and "moon-struck" require a word of comment, explaining that these terms represent the popular beliefs of the day regarding certain types of illness. He further states that it was no part of the function of the writers of Scripture to correct such popular beliefs. Jesus in his teaching and preaching was never concerned to correct the popular views of his day on such fringe topics. Our author never expresses his opinion concerning what Jesus' views may have been, whether or not different from his countrymen on such topics. But he does say this: "And in any case, we are not as Christians constrained to accept the popular beliefs of twenty centuries ago."

Our author at one point discusses the value of honest doubt that leads to a deeper faith. One's ministry may be considerably enriched by such experiences. There are many worthy and helpful insights inserted in the course of his main theme.

S. MARION SMITH

*School of Religion  
Butler University*

*The Death of Jesus.* By JOHN KNOX. New York and Nashville: Abingdon Press, 1958. 190 pages. \$2.75.

New Testament students are indebted to John Knox for his various books dealing with the "events" of the early Church, as its beliefs relate to the person, teachings, death, and resurrection of Jesus Christ. In this volume "we are concerned primarily, not with the external circumstances of Jesus' death, but rather with the meaning the death had for Jesus himself and for the early Church." Since the early Christian preachers dealt with Jesus' crucifixion as dramatists rather than historians, we are not able to obtain a clear portrait of the external data about Jesus' death. We can be sure that Jesus was put to death at a Passover time, during the reign of Pontius Pilate, and by means of crucifixion. Both the Romans and the Jews seem to have participated in putting Jesus to death.

Did Jesus regard himself as a Suffering Servant or as a suffering Son of Man? Knox questions the psychological health of Jesus in viewing himself in either role. Jesus seemed to guard against his death, as seen in the Gethsemane scene and in his precautions against his arrest; he hoped "to the very end that the bitter cup might not need to be drunk." The Suffering Servant idea arose in the pre-Pauline period in the early Church, perhaps a decade after Jesus' death, but is not found on Jesus' lips until the Gospel of Mark. As the early Church thought of Jesus as the Suffering Servant, it soon ascribed the words to Jesus himself. In regard to Jesus' death as that of the Son of Man, Knox concludes that this idea probably represents the Marcan tradition.

Jesus was sensitive to the uniqueness and the urgency of the crisis which he met in his last days at Jerusalem, which culminated in his death. But it is the early Christian Church which plays a unique role in creating

the meaning of the Cross. The meaning of the death of Jesus was a problem of the early Church faith; but it was also the very center of its faith. God through Jesus Christ had performed something unique in this event. The Cross was not centered in the death of Jesus, but in the crucifixion of *Jesus* or *Jesus Christ*. As his followers became his witnesses (i.e., those willing to share his martyrdom), they remembered Jesus' death as the central and decisive moment in the whole Christian "event." Thus the Cross became the symbol of the entire Christian way of life; it became the real crux of decision for or against Christ. Then and now, a Christian cannot deny the Cross without denying life; it means dying to self that we may live to God; "accepting the Cross means relying finally upon the love of God, the love poured out in Christ and symbolized inevitably and forever by his bitter death."

Knox's view of Jesus' death vividly and deeply expresses a general consensus of New Testament scholarship (1) which feels it difficult to arbitrate as to where Jesus' words leave off and those of the Christian community begin; and (2) which sees many of the "events" around Jesus as portraits of the early Church where Jesus' life and words are carefully interwoven around the beliefs and interpretations of the early Church in its memories of Jesus. This book is an excellent illustration of the thesis earlier developed by Knox in *Criticism and Faith*.

THOMAS S. KEPLER

Graduate School of Theology  
Oberlin College

*The Acts of the Apostles.* By C. S. C. WILLIAMS. New York: Harper & Brothers, 1958. xvi + 301 pages. \$4.00.

This volume and *The Epistle to the Romans* by C. K. Barrett are the first two of a new series to be known as *Harper's* (*Black's* in England) *New Testament Com-*

mentaries. Both American and English authors will present future volumes in this series, edited by Henry Chadwick. These commentaries are distinguished by excellent scholarship, by new translations, by use of the best commentaries past and present, and by attention to the relevance of New Testament doctrines for the life of today.

This book begins with a competent classified bibliography which spans nine pages but which lists only works of this century with few exceptions. The new translation, which is done in well-titled sections alternatively with commentary, stands out in heavy dark type which is also used in the comments to point out special words or phrases which require exegesis. Occasional notes on debatable points appear often throughout the commentary. In conclusion, there are three appendices, well equipped with references, which deal with *The Apostle*, *The Church*, and *The Giving of the Spirit*. A map helps to locate provinces, places, and roads. In this work, which is an example of effective printing, minor type errors appear only on pages 208 and 269.

The fresh, clear, felicitous translation compares favorably with the RSV except for some unexpected choices. There is repeated use of the cumbersome "made an act of belief" instead of *believed*, and "*dexiolabori*" (Acts 23:23) is left untranslated and "*lay for yourself*" (9:34) is too literal.

The Introduction is a compact discussion which presents various views as well as the author's own well reasoned decisions or refusals to decide. Williams avoids extremes in his critical positions. He thinks Acts was written before the final edition of the Gospel of Luke (pp. 12, 129). He holds that the theory of Luke's dependence on Josephus is "flimsy" and that Acts could have been written by a companion of Paul though it shows no knowledge of Paul's letters (pp. 30, 24-5). On the complicated problems in the text of Acts, Williams is fortified by previous

work (cf. his *Alterations to the Text of the Synoptic Gospels and Acts*).

His exegesis is sound and searching. His comments are full of literary, historical, and geographical details which add realism and authority. He often gives literal meanings for words and cites the variant readings. He rapidly summarizes many possible viewpoints on debatable issues. His pages abound in exact references to the important works of scholars, both in books and in journals. He does not hesitate to criticize these fellow scholars. He raises numerous interesting questions. Since Herod Agrippa was "eaten by worms" (Acts 12:23), "Did Luke also imply that those who prosper in this world but reject Christ will perish like diseased cabbages?"

This is one of the most rewarding among the single volume commentaries on Acts. It is highly useful to both teacher and student.

DWIGHT M. BECK

*Syracuse University*

*A Commentary on the Epistle to the Romans.*

By C. K. BARRETT. New York: Harper & Brothers, 1957. viii + 294 pages. \$4.00.

"All generalizations are dangerous," Mr. Justice Holmes is said to have remarked, "including this one!" Nevertheless, there is truth to the statement that every new development in Christian theology has been due to a rediscovery of Paul's Epistle to the Romans: Augustine, Martin Luther, John Calvin, John Wesley, Karl Barth, to call the roll of a few names among the Christian greats. Therefore, no scholar who can demonstrate exegetical competence and who has achieved a clarity of English style need apologize for a new book on Romans. To the excellent exegetical commentaries in English on Paul's great epistle by Sanday and Headlam, C. H. Dodd, and John Knox, now add this one by C. K. Barrett.

Barrett is Senior Lecturer in Theology at the University of Durham, England. Within the last two years he has published what is perhaps the best of modern commentaries on the Gospel of John and an invaluable anthology of source material in English translation for students of the N.T., entitled "The New Testament Background: Selected Documents." His present volume adds to his stature as a scholar and increases the sum of our indebtedness to his remarkable industry.

The commentary is prefaced with a brief but adequate introduction to matters of place of origin, date, and unity. Romans was written from Corinth early in A.D. 55. Lietzmann's hypothesis best accounts for the existence of the short recension and the uncertain place in the text of the Doxology. (Marcion omitted 15:1-16:23, and 16:25 ff. is Marcionite in origin.) The argument for the Ephesian destination of ch. 16 is dismissed. (This is done, in the judgment of the reviewer, rather too abruptly.)

The body of the commentary is a new translation of the letter by paragraphs and a verse by verse discussion of the text. The author reserves a measure of freedom to paraphrase in the interests of good exegesis, and he often achieves felicities of English. Occasional reference to the Greek original lends weight to Barrett's argument but in no way interferes with the use of the commentary by "non-Greeks." An "index of names and subjects" and "an index of Greek words and phrases discussed" add to the usefulness of the commentary as a tool of reference.

This is an exegetical rather than an expository commentary, but the author is concerned with the total contribution of the apostle to biblical theology as well as with individual phrases and cardinal ideas, and this interest is responsible for much that is of special value in the book. The following quotation, taken from a paragraph towards the end of Barrett's discussion of chs. 9-11,

may illustrate the reviewer's contention that this is one of the most readable, as well as one of the most illuminating, of modern commentaries:

It is the unique, and unenviable, privilege of men of religion that they are at once believers and disbelievers, and stand at once under the wrath and mercy of God. They live not in the truth but on the edge of it; in the half-light before dawn. When their religion asserts itself and its independent effectiveness, they are lost; when it denies itself, and circumcision of the flesh is seen to point to circumcision of the heart, they are redeemed. And they must share the damnation of the disobedient if they are to be justified in the mercy of God (p. 227).

On several points the reviewer wishes for more light: the role of "conscience" in Stoic thought before Paul, and a better understanding of its function as the apostle interpreted it; the influence of Gnosticism on Paul; the logical universalism of much of Paul's argument in chs. 9-11; and the relation of the Holy Spirit, the Spirit of God, and the Spirit of Christ in Paul's thought. In a number of instances (very few, it must be acknowledged), Professor Barrett's exegesis has left the reviewer unpersuaded: the alleged absence of any interest on Paul's part in "Natural Theology"; the implications for Paul's thought of ch. 6:1-10; the presuppositions of ch. 7; the interpretation of 9:14-29; and the statement (on p. 229) that "Paul's propositions, that all things are from, through, and unto God, are axioms of biblical theology" rather than a formula drawn from Stoicism.

S. MACLEAN GILMOUR

*Andover Newton Theological School*

*The Doctrine of the Trinity.* By CYRIL C. RICHARDSON. New York and Nashville: Abingdon Press, 1958. 159 pages. \$3.00.

The thesis of this penetrating volume is that the trinitarian formula confuses instead of conveying the meanings it intends. The



that basic distinction in the Godhead which it tries to express, particularly by the terms Father and Son, is that between God the Beyond and God the Related. Philosophically, God must be conceived as absolute, remote, incomprehensible, alone, yet also related to the world which he creates. Religiously, too, God's incomparable, transcendent glory stands over against his creativity and his love for his creatures.

In two decisive respects, says Richardson, the Trinity fails to express this paradoxical distinction. First, the notion of the Son as "begotten" of the Father uses a confusing principle of derivation to distinguish God in his relations from God in his absoluteness. Actually, the terms overlap; "Father" itself inevitably suggests the heavenly Father who creates, loves, disciplines, judges, and redeems his children. Hence the distinction is not illuminated but blurred. Secondly, the doctrine offers no clear distinction between Son or Word and Holy Spirit. These terms point to two ways in which we encounter God, but not to differentiations in the Godhead. Both speak of God in relations, and say essentially the same thing—that the transcendent God acts among men to reveal, inspire, and re-create. Hence the greenness of the Trinity is arbitrary and unconvincing.

The author critically examines four main patterns of trinitarian thought: the trinities of mediation (Tertullian, the Cappadocians, Barth); of love (Augustine, Barth, Hodgson); of revelation (Sabellius, Welch); and of God's activity (Gregory of Nyssa, Doran, Sayers). He finds them all incapable of expressing the principles to which they refer, and concludes that no reconstruction can remove their difficulties.

The traditional symbols express vividly the three dominant but overlapping New Testament disclosures concerning God: He is Father, our sovereign Creator who yet disciplines us as his children and

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calls us to his service; Son, incarnating himself in Jesus and revealing his love and the self-giving relation he seeks between Creator and creature; and Spirit, working within us to reveal, create and re-create, guide, empower, and sanctify. These terms do not claim to designate distinctions in the Godhead, but show that such distinctions must be made, though otherwise expressed. Some of these involve antinomies. God is absolute and related, hidden and unveiled, rest and motion, wrath and love. As love, he must be in some sense a society, else he is not absolute. He is both ground of being and a person over against us. Other contrasts are not antinomial; God reveals himself, for example, in creation, in Israel's history, in Jesus, and in his self-imparting witness. Indeed, every act of God is unique; he relates himself to the world in a variety of ways. To attempt to fit them all into a trinitarian mold is artificial and confusing.

It seems doubtful whether the attempt to distinguish between the remoteness and relatedness of God has played historically as large a role in trinitarian thinking as Richardson assumes. More central has been the concern to express the unity and rich variety of the divine life *as revealed* to Christian faith. All three terms represent God *in relation* to the world and man. Yet the doctrine implies that the *manifestations* truly disclose something in the real *being* of God. The theological importance and paradoxical nature of the contrast between absoluteness and creative activity may also be exaggerated. God is absolute in the sense of being independent and self-sufficient, but a God out of all relations would be a God utterly unknowable, and human minds could affirm nothing about him—not even his existence.

Richardson has convincingly exposed the arbitrariness of pretending that the Trinity says everything that needs to be said about the divine nature, the artificiality and ambiguity of much traditional terminology, and

the need for using other forms of expression in our attempts to clarify what God means to men. The book is a fresh, original, incisive analysis which will introduce new depth into Christian thought on the nature of God.

S. PAUL SCHILLING

*Boston University School of Theology*

## CHURCH HISTORY

*The Wisdom of the Fathers.* By ERIK ROUNTLEY. Philadelphia: The Westminster Press. 1958. 128 pages. \$2.25.

The author of this little volume presents in a unique and vivid manner eight vital theological questions that have been asked by the Church. These questions still require our careful attention.

Origen in his "De Principiis" deals with the problem of biblical interpretation. He indicates three ways of reading the Bible. (a) The physical way. We are first of all to read the Bible literally, but not all Scriptural passages are to be read in this manner. (b) The moral way. Genesis 3 is a good instance of this approach. It is the moral import of this story that is of crucial significance to the doctrine of salvation and not the historicity of Adam and Eve. (c) The spiritual interpretation of Scripture either through allegory or through analogy can lead us to the very heart of the matter.

The problem of faith and knowledge of God as we would say, Revelation and Reason, is dealt with by Clement of Alexandria. He points out that wisdom (*sophia*) and insight (*gnosis*) are both necessary to a knowledge of God. This approach characterised him as a Gnostic and got him into a great deal of difficulties.

Athanasius deals with the crucial problem of the Incarnation. While Athanasius wrote his famous "De Incarnatione" prior to the Arian controversy, and hence not "the heat of the debate," it stood him in good stead when the controversy was raging.

during the fourth century. Arius claimed that Jesus was a creature of God and not the Son of God. Athanasius maintained the traditional belief of the Church that Jesus was "very God of very God, begotten not made." Is this controversy a thing of the past? Hardly.

The problem of free will and its relation to the doctrine of Original Sin is dealt with by Augustine of Hippo who was forced to face it by the Pelagian "heresy" in the fifth century. Pelagius, a British monk, argued that man's sin is not, as Augustine claimed, due to Adam's sin. Moreover, such corruption of human nature does not require supernatural grace to heal it. Augustine replied that "the law can only be fulfilled through free will." In other words, one must do the will of God with joy and not merely as a duty. The Pelagian heresy has been swallowed by modern man, hook, line, and sinker. "God helps those who help themselves."

The unity of the Church is dealt with tellingly by Cyprian of Carthage. There are some ecclesiastics today who are so obsessed with this idea that they have been rightly dubbed "ecumaniacs." As far as Cyprian was concerned there was only one Church, not churches. Cyprian stated his position when many professing Christians because of persecution under Decius (249-51) denied their faith, but later wished to return to the Church. Cyprian refused their re-admission, whereas Donatus and others argued for it. This caused division in the Church. For Cyprian, to be in unity is to be in Christ, which does not mean "organic union" or "federal union." Unity can only be realized when the Church says, "your sins are forgiven." Forgiveness is the real bond of peace and unity. Modern ecumenicity must make its stand in the light of this view.

Basil of Caesarea deals with the problem of asceticism and its place in the Church. Asceticism was not merely a separation from

the world, but a means of drawing the world to God. Asceticism in this sense has the aim of setting the mind free to obey the Word of God that is new every morning. Modern man knows nothing of this kind of separation which is not the same as withdrawal.

John of Damascus (695-750) discusses the problem of the use of images in worship. He says that images are to the unlettered what books are to the literate. They are visual aids to worship. They are reminders of the goodness of God. In no other age has so much emphasis been laid upon visual aids as in ours. Millions of people are affected by TV, the movies, the film-strip, pictorial and architectural aids. To what extent are these aids "images"? Dr. Micklem's comment on Hebrews 11 may help us here. He said that faith has also the connotation of "imagination." Modern visual aids leave no room for "imagination."

The reader will be amply rewarded by reading this book with an eye to the present situation.

LOUIS SHEIN

*St. Cuthbert's Presbyterian Church  
Hamilton, Ontario*

*Six Makers of English Religion.* By GORDON RUPP. New York: Harper & Brothers, 1957. 125 pages. \$2.50.

"Much of this book was given as a course of lectures to non-theological students," writes Dr. Rupp in his Introduction. "Such as they are I offer these pages, less as technical studies than as edifying discourses." Having disarmed his reviewers of all but small arms, Dr. Rupp, professor of ecclesiastical history at the University of Manchester, offers his reader six brief sketches:

1. William Tyndale and the English Bible;
2. Thomas Cranmer and the Book of Common Prayer;
3. John Foxe and his "Book of Martyrs";
4. John Milton and "Paradise Lost";
5. John Bunyan and "Pilgrim's Progress";
6. Isaac Watts and his Hymns.

Each chapter lends itself to Dr.

Rupp's purpose. He recreates the spiritual torments and victories of these protesting spirits, each consumed by a vision not of this world, that the twentieth century reader may read their literary monuments with profit and understanding. Allusions in the chapter on Milton to Germany, 1939, or to Hiroshima and Nagasaki in the chapter on Bunyan are reminders of the essentially didactic quality of Dr. Rupp's work. This small volume is a valuable addition to a church library. It does not purport to shed new light on the men or their works.

Dr. Rupp's judgments suggest his distinctive criteria. Watts and Bunyan particularly seize his imagination. Tyndale, whose genius as a translator was his gift for sharp, colorful language, is dismissed with a brief biographical sketch. Cranmer, whose service to the Crown was necessarily fraught with compromise, emerges as a saint as well as the writer of the Book of Common Prayer. Dr. Rupp eulogizes Foxe for having restored to his age "the dimensions of eternity, the eschatological horizon of decision, the life-and-death character of the Christian vocation." On the other hand he calls Milton to task for having "erred with many of his generation" by placing the Fall rather than the Cross at the "pivot of the human story." *Areopagitica* is singled out for praise, *Paradise Regained* is ignored, and *Paradise Lost* is granted full measure of condescending praise: "Not all that this great Christian poem said to Christian men in the 17th century has survival value for our edification. Yet there is much to ponder, much to meditate, much to learn, from a serious and attentive Christian reading."

From Watt's hymns Dr. Rupp quotes lovingly and extensively, paying tribute not to a poet, but to a "dissenting divine." This emphasis brings the author full circle to his admonitions in the Introduction:

And in these days when a virile Roman Church is less aptly symbolized by Bunyan's gibbering, toothless, senile Giant Pope than by some stalwart

tough (with padded shoulders!) playing football for Notre Dame, the Protestant religion still seems to me worth living, fighting, and dying for. And I think there is matter in these pages which may be an antidote to some forms of ecumenical romanticism, and cut across some of the complacent assumptions of a literary world which seems a little crowded with the descendants of lapsed Dissenters.

Dr. Rupp's humor is not often so forced, nor is his medicine often unpalatable. His great service lies less in prescriptive theological pronouncements than in his presentation of six vibrant, creative Christians who left behind them a richer heritage than they received.

BURTON M. WHEELER

Washington University

### THEOLOGY

*Love and Justice: Selections from the Shorter Writings of REINHOLD NIEBUHR.* Edited by D. B. ROBERTSON. Philadelphia: The Westminster Press, 1957. 309 pages. \$6.00.

Any work of Reinhold Niebuhr will always attract attention. This book should attract considerable attention from all sorts of readers. It deals with a subject of great importance to everyone concerned about the Christian faith and its implications for living. As Robertson says in the Preface, "The importance of the problem of love and justice in Reinhold Niebuhr's thought is well known. It is in general the problem of the relationship between the Christian faith and the ethical life of men as individuals and as groups" (p. 9).

The question at issue for many in reading this book will be whether Robertson is correct when he says that this relationship is best seen "in his [Niebuhr's] occasional writings" (p. 9). One may be tempted to say on first reading a piece from the 1930 *Christian Century* that it doesn't say much about the relationship of love and justice but only deals with the problem of the coal miners in Pineville, Kentucky. And again



the constant stress on the pacifist issue as a whipping boy in the last two sections of the book may seem dated. However, this difficulty is to some extent surmounted by a careful reading of Robertson's excellent introduction. If he had also added an epilogue in which he had drawn together what he calls the positive side of Niebuhr's thought a little more clearly, the book would have been more useful to those who don't have a good background in Niebuhr's theology.

Unfortunately, this book will reinforce those who think that Niebuhr never answers the question of what a Christian should do in specific terms. Both Niebuhr and many of his imitators fail to make clear that it is of greater importance to choose the relatively just than it is to avoid self-righteousness (p. 17). The failure to make this clear has led many college undergraduates to come to the conclusion that since there is nothing Christian that can be done, they will do nothing. Their attitude is reminiscent of the limerick about the young man from Swan-nick who decided to find out the best sin to commit after hearing Niebuhr speak rather than try to find a good thing to do.

We are presented in these pages with a profound understanding of Christian love as applied to specific problems of social justice, but these pieces still do not display a "nicely balanced position between extremes" (p. 21). It is this lack of a truly positive and specific position which makes one dissatisfied with some of these pieces. It is true that Niebuhr's "positive position is quite often explained by implication in his polemical attacks" on liberals, but it is doubtful if Niebuhr's understanding of the liberal position is still as naive as the quotation Robertson uses to define it (p. 13). Certainly in the later pieces in the volume he gives every evidence of knowing that modern liberals are well aware of the dangers of over-optimism and self-righteousness.

ROBERT V. SMITH

Colgate University

*Faith for Personal Crises.* By CARL MICHALSON. New York: Charles Scribner's Sons, 1958. viii + 184 pages. \$3.50.

This book exhibits the influence of two powerful forces supplementing the prior influence of an "Ur-force," Christianity. The two influences are existentialism and clinical psychology. The former is a mode of interpretation of human dimensions of existence. The latter is a developing type of analysis and therapy relevant to man's psychic life, but which also offers interpretations of *homo dubiens*. But the present work is meant to be a theological treatise. Thus we might pose a preliminary question: do the existentialism and the psychology illuminate the life situation up to the point of theology? This could be followed by another, Does theology make possible a better understanding of the "existential situation" and the data of clinical psychology? This book is an affirmative answer to both questions.

It has been inevitable that theology and the therapeutic psychologies would try to come to terms with each other (there are exceptions of course). As for existentialism, what is it— theology or psychology? It is a commonplace to speak of the theological dimensions in the profounder types of "existentialism" (Augustine and Kierkegaard), also to point out the "psychological insights" of a Nietzsche (loosely classifiable as a "psychological" rather than a theological existentialist).

The present author attempts a "Theology for Crucial Situations" (Ch. I). He draws heavily upon the two forces named above. But his theological orientation is Christian, except that he probably believes an adequate theology could not be derived wholly from biblical sources. He has selected seven "crucial situations" (crises) for consideration: anxiety, guilt, doubt, vocation, marriage, suffering, death (Chs. II to VIII). In Chapter I he defines "crucial situation," affirms Christianity's resourcefulness for meet-

ing personal crises, and explains what kind of theology is to be expounded in subsequent chapters—a "poimetical" theology (*poimen* being Greek for "shepherd"). Each chapter has a definite outline, the resulting subdivisions providing framework for the discussion. But there is also a threefold set of subdivisions in Chapter II which is used in subsequent chapters—personality types: rebellious, recessive, and resigned. Also there is a theme that runs through the whole book: self-knowledge. Deficiency in self-knowledge is not always the same. It is different in differing personalities, and an adequate therapy might proceed differently in each case.

A few years ago a distinguished biblical scholar, attending a conference in another seminary than his own, and being housed in the dormitory lamented the fact that books of literature seemed to be more numerous on students' shelves than books of solid biblical and theological scholarship. There is something of a prevailing pattern suggested by this. This book illustrates it somewhat by the number of references to such literary "psychologists" and "theologians" as Auden, Beauvoir, Conrad, Dostoevsky (especially), Eliot, Faulkner, Fry, Koestler, Melville, Pascal, Rilke, and others. For a mere 179 pages, this displays "wide reading." Perhaps this is beginning to sound like adverse criticism, but that is not at all intended. In fact, the author manages his responsibility (for that is what it is) very well. The fear that this mode of procedure might erase the distinction between biblical revelation and "secular" literary virtuosity is real enough. And there are preachers who take their principal "texts" from live newspaper reporters and perishing salesmen. On the other hand, there are dedicated medical missionaries whose associations with *materia medica* have not canceled their conviction of the operations of divine initiative. This author seems closer to the latter than the former. He has not presupposed an already completed the-

ology that has nothing to learn from "secular" achievements, even those that do have representatives who believe "theology" is a dead duck.

The book has a strong homiletical flavor, with frequent graphic illustrations, examples, and quotes (pages 37, 43, 69, 73, 106, 138, 141, etc.). "Anomaly" is misspelled on page 89.

What the author has attempted is hazardous, but needs to be done, and he has done it better than is usually the case. The Religious Book Club did well to choose it.

W. GORDON ROSS

*Berea College*

*Christianity and Communication.* By F. W. DILLISTONE. New York: Charles Scribner's Sons, 1956. 156 pages. \$3.00.

No topic is more timely than the problem of communicating Christianity to the modern world, and no one is better equipped to deal with it than Dean F. W. Dillistone. His *Christianity and Communication* is a sober warning to Christians, and especially to Protestants, that unless they can come to terms with the mass media of our age, they may find themselves left at the post. He urges them to recognize in modern art forms, not the negation of hallowed tradition, but the working of the Holy Spirit toward a more effective proclamation of the Gospel. Whether such novelties as the jazz mass are in fact constructive remains to be determined. But in his approach to such innovations, the Christian is advised to be quite as experimental as the scientist.

The author's plea for a fuller exploitation of visual imagery and artistic symbolism, however, raises a still more fundamental question: Are all cultural forms religiously neutral, so that they may be indifferently incorporated into any religious system? Or do they express ideas and ideals which in any given case might contradict Christianity? Advocates of a fuller use of art forms by the

Church frequently overlook this question, or rather, by neglecting it they imply the religious neutrality of cultural patterns. The author himself appears to imply this at times when he suggests that if we can only see things from our neighbor's perspective, by an effort of what he calls "imaginative identification," we will find that we agree with him. On this basis, he sees no difficulty in combining the biblical "history of Jesus" with a platonic "myth of Christ."

But there is a difficulty, nevertheless, despite the fact that this view is currently gaining ground in England through the influence of Austin Farrar and E. L. Mascall. The difficulty occurs at the point where the theologian is obliged either to embrace all symbols indiscriminately, or to allow that some are more revelatory than others. If he takes the former horn of the dilemma, he has exchanged the determinate, discriminating God of the Bible for the undifferentiated "infinite" of Hinduism. If he chooses the latter, then he has after all subordinated art forms and symbols to a non-visual criterion. Rather than abandon the biblical God, Dean Dillstone chooses the latter alternative. Indeed, he makes a special point of showing how the dominant myths of modern culture all reflect, at least to some extent, an anti-Christian world view, whether political, scientific, or materialistic. It thus appears that Christianity may not appropriate uncritically whatever cultural forms lie ready to hand, but must subject them instead to a searching criticism, transforming those which can become the bearers of its own distinctive world-view, and discarding those which cannot. As the author says, we must be prepared, like Jeremiah, to do some demolition before we can begin construction.

Historic Christianity has tended either to ignore the necessity for demolition, or else to concentrate exclusively upon it. Roman Catholicism, in its desire to communicate at all costs, has tended toward compromising accommodation with pagan culture. Protes-

tantism, reacting to the other extreme, has insisted upon a disjunction between Christianity and culture, and thereby sometimes hidden the light of the Gospel under a bushel. The solution must lie in the articulation of distinctively Christian standards of discrimination whereby Roman Catholics could more critically evaluate cultural forms, Protestants could more readily appropriate them, and both together could transform them into bearers of the Word. The systematic elaboration of such criteria, however, the author leaves to the reader, or perhaps to another book.

E. LAB. CHERBONNIER

*Trinity College*

## THE CHURCH

*The Quest and Character of a United Church.*

By WINFRED E. GARRISON. New York: Abingdon Press, 1957. 238 pages. \$3.50.

The thesis of Dr. Garrison's important and provocative book is that in the right type of united church, differences shall remain as differences of opinion, conviction, and practice, but shall be so conceived that they no longer constitute barriers to unity among those who hold them. This thesis rejects the view that the differences which now constitute barriers must be turned into agreements upon the points that are at issue. The latter of these programs has no chance of success though it has been tried continuously. The former possibility worked for a while until the church itself scuttled it and it might work again.

The author treats religious liberty as simply a special case under civil liberty. He adds that neither the Christian man nor the Christian Church nor any part of it needs any other kind of religious liberty. The concept of religious liberty is relevant to church union because only churches that are really free are free to unite and only individuals who are religiously free can be free to participate in a church that is thus united. There have been

two great revolutions in the history of the church which are important in this connection. Prior to the first revolution the church was a voluntary fellowship and there was a good deal of disagreement among the leaders. The largest and most powerful group in the church was united in faith because it declared that the others or the "heretics" were not in the church at all. This orthodox church was a voluntary association composed of none but those who wanted to be in it. The first revolution which took place in the fourth century made orthodox "Catholic" Christianity a compulsory religion for the entire Empire. The church was unified for the next twelve hundred years on the basis of compulsory conformity. It had unity without liberty. Then came the second revolution, which was the reversal of the first. It evolved gradually in the seventeenth and eighteenth centuries. In this revolution civil liberty made possible free non-conformist bodies existing alongside established churches in Europe and England and it made possible the denominational system of the United States. Dr. Garrison's book is largely an historical treatise concerning these revolutions and the challenges they provide for the Ecumenical Movement. He makes of Classical Protestantism a special case under the first type of revolution, where territoriality determined the character and partial unity of the church.

A number of the issues which concern the author grow out of the contemporary Ecumenical awakening. He holds that the most influential and articulate leaders of the Ecumenical Movement are proceeding on the assumption that the attainment of a united church waits upon the achievement of general theological agreement, though this is often called "unity on the truth." He cites Dr. Visser 't Hooft in saying that "we [of the World Council] believe that doctrinal relativism is not an ally but rather a danger for true ecumenism."

The author was concerned lest the Oberlin Conference accept the presupposition that the

unity the churches are seeking must be one of uniformity in doctrine, polity, and worship, and that it would be spending its efforts in a vain endeavor to formulate agreements on these matters or in devising "ingenious theological double talk which might temporarily conceal the still existing differences." In contrast with that possibility he presses for the kind of church unity which would include communions having the widest possible variety of doctrines, polities, and forms of worship and individuals holding a wide range of theological opinions. It is, of course, evident now that Oberlin did not in its Conference procedures try to develop the uniformity which Dr. Garrison feared nor does the movement embrace the theory which he endorses.

The book makes an important contribution to the present stage of the Ecumenical conversation in the United States. It tempts one to wish to line up for or against the many exciting hypotheses and perspectives that are included in it. The reviewer is greatly in debt for the clarity with which the issues are stated and commends the study as an important contribution to the Ecumenical conversation. There can be little doubt that unity and freedom must find a practical synthesis in the Ecumenical objective.

WALTER G. MUELDER

*Boston University School of Theology*

*The Church: The Gifted and the Retarded Child.* By CHARLES F. KEMP. St. Louis: The Bethany Press, 1957. 189 pages. \$3.50.

For more than half a century psychologists have been exploring the differences which exist among individuals. Since the days of Binet, Thorndike, Terman and others useful tools have been available for identifying persons of marked differentiation. Public education, at least at the level of educational theory, has shown considerable awareness of this research, and many school systems around the nation have incorporated facilities



for the gifted and the retarded in their total instructional programs. Current criticisms of education do imply that provisions for the high I. Q. group have been inadequate, yet their very existence proves the concern of public education.

Unfortunately the church has no such record of even elementary attention given to the problem. Hence, in a real sense this book is pioneering in a hitherto unexplored territory. The author, Professor of Practical Ministries at Brite College of the Bible, Texas Christian University, draws on two decades of professional and graduate experience in opening the field. His previous writings have centered on guidance and religious counseling, providing a background for this introductory study.

The volume is divided almost equally in its treatment of the "gifted" and "retarded" persons. The interest is broader than the usual manner in which psychology uses the terms, however. By definition the author uses retarded to identify the three per cent to the left extreme of the "bell-shaped curve" of normal distribution (with an average I. Q. of 67). To this he adds the twenty to twenty-five per cent of "slow learners" (average I. Q. of 83). The same percentages hold true, of course, for the right side of the curve with the "rapid learners" (average I. Q. of 117) and the gifted (I. Q. of 133). The importance of this is well illustrated in a chart (p. 19) comparing mental and chronological ages. For example, in a class of twelve year old church school pupils, the retarded child will have a *mental age* of 8 yrs.; the slow learner, 10 yrs.; the average child, 12 yrs.; the rapid learner, 14 yrs.; the gifted, 16 yrs. Prevailing practice would place all these in the same class, despite the variations in ability. To be sure, few if any classes exist with *all* represented. Unfortunately, this does not diminish the importance of the problem nor the challenge it presents.

Like all new ventures this one suffers from the limitations imposed by its elementary na-

ture. Fully sixty per cent of the book is in no way new. Rather, it is the repetition of data on the gifted and retarded which are readily available in dozens of public education sources and volumes of educational psychology. It may be argued that *religious* educators are generally unfamiliar with this research and unlikely to spend the time needed to gain these understandings. Granting that this is probable, the reviewer was still distressed to discover that only seventeen pages each could be devoted to the religious education of the gifted and retarded. This represents only eighteen per cent of the total book, with a similar small amount concerned with guidance. It is unfortunate that the total size of the book is such that its real subject, the church's role with these individuals, could not receive more adequate treatment.

Despite these limitations, the book is quite strongly recommended to ministers, directors and other church workers who are not familiar with this field of investigation. The data presented are recent, accurately reflecting current research. It is to be hoped that the author, whose competence in this area is demonstrated, will follow this introduction with a thorough-going, full-length treatment of the church's opportunities and responsibilities with these often neglected persons in its fellowship.

MARVIN J. TAYLOR

*University of Pittsburgh*

## PSYCHOLOGY OF RELIGION

*The Religious Dimensions of Personality.*

By WAYNE E. OATES. New York: Association Press, 1957. xiii + 307 pages. \$4.50.

*The Psychology of Religion.* By WALTER HOUSTON CLARK. New York: Macmillan Co., 1958. xii + 485 pages. No price given.

The appearance of two new and valuable textbooks in the general field of "psychology of religion" calls for an explanation of how

they can be so different. Both books are written by seminary educators, and both survey the contributions of many contemporary psychologists. Yet Oates' volume is flavored throughout by phrases of Christian doctrine, and Clark's volume is flavored instead by statistics. Why? It is helpful to see that the encounter of religion with psychology can be explored from at least four different viewpoints.

1) *The descriptive-etiological approach.* In this approach the investigator asks what purely psychological processes and structures with religious meaning appear to *cause or accompany* other purely psychological processes and structures. Research is limited to what can be observed or directly inferred in the psyche. God is left out because there are patently no research tools to deal with him, though the *concept* of God is kept clearly in view. Professional psychologists such as Gardner Murphy are most at home in this approach, through their training and experience.

2) *The descriptive-hermeneutic approach.* In this approach the investigator is concerned with causes and correlations chiefly as they shed light on the question of what is the ultimate *felt meaning to individuals* of certain religious experiences, ideas, and behaviors that appear in their psyches. Research of this sort is touchy, because it inevitably involves setting phenomena in various theological and philosophical perspectives, and is to that extent always on the edge of normative debate over which perspective does most justice to the meanings being studied. William James is an obvious example of a psychologist-philosopher who achieved, among other things, surprising depth and sensitivity in interpreting diverse religious phenomena; historians of religion such as Gerardus Van der Leeuw have more recently contributed to such studies, drawing on many cultures.

3) *The approach of philosophy of religion.* In this normative approach the investigator asks what concepts of God and man *ought*

to be employed by thinking men in the light of what may be descriptively seen of structure, causation, and meaning in the psyche. But no careful philosopher is likely to generalize about God on the basis of psychological data alone. Indeed, he will probe the hidden assumptions of those who try to do so, including some psychotherapists who think that their concepts of "maturity," "freedom," and "balance" contain no religious doctrines. Erich Fromm is a commendable example of a psychological theorist who explicitly announces when he is writing as a religious philosopher.

4) *The theological approach.* In this normative approach the investigator asks how the inheritors of a particular religious tradition, with all its given insights and symbols and institutions, *ought* to think and act in particular contexts, in response to the findings of psychology. Writings of this sort include not only doctrinal reflections on the nature and destiny of man, but also practical programs of pastoral psychology and religious education.

Certainly all four of these approaches are valuable, and none is wholly replaceable by the others. And certainly each approach can contribute insights to the others. The problem for the reader is to determine which approach an author is using, and to evaluate his work fairly in its own terms.

Professor Oates, who teaches psychology of religion and pastoral care at Southern Baptist Theological Seminary, has frankly employed the theological approach, though he seems quite competent to have done otherwise. In chapter after chapter he has traced the major psychological theories of man: heredity, birth trauma, innate desires, development of personality-center, achievement and loss of personality structures, laws of the unconscious, and possible major life-goals. Then in each chapter he has tried to answer the question, "What must the Protestant think and do in response to such findings and theories?" The outcome is a re-affirmation

tion of Christian faith, some excellent suggestions for pastoral practice, and a call to psychologists to look sharply to Christian insights into personality in the light of such matters as suffering and eschatology. Oates promises his Christian readers that his book will be a "venture in apologetics" on the one hand and on the other hand a call to take modern psychology seriously. He makes good on his promises. But he will probably get less far in his announced goal of stimulating psychologists to better personality theory. For one thing, he has a tendency to belabor them for being naturalists as psychologists (which they are quite entitled to be, in the descriptive-etiological approach), as well as for being naturalists as philosophers of religion (where they are on more shaky ground). Further, Oates includes many passages of sermonic prose which might trip psychologists not used to thinking how "Christ died for them" as "research men." But these are minor problems in a book that succeeds well in saying many searching things to the believer to whom it is primarily addressed.

Professor Clark, who is dean and teaches psychology at the Hartford School of Religious Education, has chosen a more traditional approach for his book and writes explicitly as a psychologist renouncing theological competence (p. 279). Most of the time he sticks to the tools and methods of academic psychology, citing a great many studies to show who thinks or does what in American religious circles, at what age levels, etc. Like Oates, he spends a good deal of his book on stages and processes in religious growth (neither man deals with older age), but unlike Oates he also takes up such special topics as mysticism, prayer, worship, and types of religious leadership-roles. Inevitably Clark finds that to say much about all these matters he must go beyond the descriptive-etiological approach (where so little is known) to the descriptive-hermeneutic approach. This gets him into some difficulties because he knows

so little of other religions than Christianity, and because he is not always ready to admit it when he introduces a theological or philosophical point of view. But he writes earnestly on such touchy and diverse matters as mystical experience, the psychology of suffering, liturgy, and the gifts of prophecy, explicitly incorporating the insights of other writers. Clark often steps out of his descriptive-psychologist role, perhaps because he is writing for college students who he feels ought to be challenged with normative concerns. He not only tells parents how to raise their children, and describes God as "the Good Counselor," but writes a whole chapter on "religious maturity," and concludes his volume with a set of generalizations incorporating such loaded terms as "balance," "creativity," "most essential," and "eternal." Because he is less explicit and guarded, Clark is necessarily in this volume a weaker philosopher of religion than he is a psychologist, which is all he claims to be. As academic rather than therapeutic psychologist he leans more to quantitative studies than to the stimulating personality theories which Oates includes, but he is not a stranger to these, nor to valuable first-hand documents of the religious life.

Both Oates and Clark have written survey volumes, rather than attempting fresh theorizing on their own. However, Oates makes clear his debt to Sullivan, while Clark builds on Freud's life and death urges, Thomas' four wishes, and his own useful distinction of primary-secondary-tertiary religious behavior. Oates scorns Eastern religions to a surprising degree. But he scorns just as quickly the subtle forms of idolatry and religiosity in modern Christianity, and Clark joins him with occasional questions and satire. Because he has dealt more with theory, Oates has probably written the more profound of the two books. Unfortunately, his book may be read and accepted all too easily by many who will agree to its answers without addressing the serious questions which

Oates himself has faced in contemporary psychology. The need will remain for introductory studies such as Clark's descriptive work, a welcome volume in a complex field.

HARMON H. BRO  
*Syracuse University*

### HISTORY OF RELIGIONS

*History of Religions.* By E. O. JAMES.  
New York: Harper & Brothers, 1957.  
x + 237 pages. \$2.75.

From a book bearing the title of George Foot Moore's monumental work one expects many things. Like a good *guru*, it should lead the student to primary sources and teach him how to use them. It should provide an adequate framework for study and set forth sufficient facts in a sound methodological framework, with perspective and selectivity.

This is a staggering task, and the categorical assertion that no volume in our generation has accomplished it may not be an overstatement. Professor James, professor emeritus of the history and philosophy of religion in the University of London, has called upon his rich background and attempted it, producing a book which is a pleasure to read.

He has avoided the usual stereotype which allots a separate chapter to each major "religion" and has treated the dynamics of religious development in broad geographical areas. The currents of religious thought are allowed to flow into many channels. Thus there is no single treatment of "Buddhism," but the Buddha appears in the context of Indian religion. Mahayanism is treated in connection with China and Japan.

The Hebrew-Jewish-Christian tradition is spread throughout the book, beginning in connection with "Religions of the Ancient Middle East," in which context Hebrew religion to the time of Solomon's temple is described. Three chapters later, after a discussion of Zoroastrianism, the Hebrews are encountered again under the heading, "Zoroastrian Influences in Post-Exilic Judaism." The reader is carried rapidly to A.D. 135

and, in five pages following, whisked to the restoration of Israel in 1947.

Jesus of Nazareth appears two chapters later (following Greek and Roman religions). In seventeen pages, the book speeds through the Middle Ages and the Reformation to a consideration of the nineteenth century English Church, the declaration of papal infallibility and the proclamation of the Assumption, although the "ecumenical movement" is not mentioned. There is a continuity within the framework of the book itself, but not always a continuous story for any given religious tradition.

In the well-informed presentation of methodology the excellence of this work becomes apparent. I expect to assign chapters I and VIII, which are marked by sound learning and simple presentation. Matters of scholarly debate, such as the date and importance of the "Dead Sea Scrolls," are treated with commendable caution.

Professor James has successfully spared his reader from the temptation to see any single religion as a water-tight submarine with a climate hermetically sealed off from its environment. This is a commendable aim but, as the book stands, it is both a gain and a loss. It is a gain in that the reader senses at once the encyclopedic scope of the field; a loss in that while the book has an encyclopedic scope, it does not have an encyclopedic content. It is simply too small for its immense subject.

James is a master of the art of condensation, and his book is well written. Perhaps it is too well written, since he speaks with such convincing authority that it is the unusual reader who will think it necessary to search out the sources on which the book is based. For that matter, the bibliography provided would make such a search difficult, and the beginning student may be lulled into the false peace of mind in which he believes that he knows more than he actually does know.

HARRY M. BUCK, JR.

*Wellesley College*



## THE NEGRO AMERICAN

*The Story of the American Negro.* By INA CORRINE BROWN. New York: Friendship Press, second revised edition, 1957. xi + 212 pages. \$2.75 cloth; \$1.50 paper.

This book is what it says it is: the story of the American Negro. More particularly it is the story of the long struggle of the Negro who has asked only that he be treated as an American and as a person.

It all began in 1619 when John Rolfe, of the Jamestown colony, wrote in his *Journal*: "There came in a Dutch man of warre that sold us twenty negars." The final chapter (and let us hope history will look upon it as that) deals with the "second Emancipation," the Supreme Court rulings of 1954-55, and their aftermath. But sandwiched between these two events is the real story: the gradual increasing of an American slave trade in the eighteenth century, together with the colonial

pattern of slavery; next, the invention of the cotton gin in 1793, the crowning of Cotton as King, and the subsequent thirst for more and more slaves; then the Civil War which the author views as "'an economic dispute and political test of strength' that only gradually and partially took on the aspect of a moral crusade" (p. 74); and finally, the "tragic era" of Reconstruction. The story is brought up to date by chapters dealing with the twentieth century struggle of the Negro as he first faced the "shock of freedom," and then later adjusted himself to the *quasi* character of this freedom.

Remembering that even as late as 1910, nine-tenths of our Negro population was to be found in the South, and realizing that even today two-thirds of all American Negroes still reside in Southern states, it is understandable that the main action of Miss Brown's story takes place below the Mason-Dixon line. Nor is it surprising that she

## The Answer

By JOHN NORTON. Translated and edited by Douglas Horton

John Norton's "Responsio" (1648) virtually unknown, yet still vitally important today, was the first book written in Latin in New England and the first clear statement of the ecclesiology of the New England churches. Written to answer a set of questions put to the Puritan dissenters by William Apollonius, pastor-theologian of the church of Middleburg, *The Answer* provides historians of Puritanism and 17th century America with some valuable information and offers all members of Calvinist inspired religions a fuller understanding of their heritage. \$4.75

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deals as extensively as she does with the institution of slavery. As a white woman, born and educated in the South, and now Professor of Social Anthropology at Scarritt College, our author carefully explains the many reasons for the rise of slavery, and the subsequent sharp and cruel differentiation between black and white. But explanations are not excuses, so that Miss Brown does not flinch from handing down a severe indictment of the whole slave system. And her analysis is acute. The tragedy of slavery was not due to the fact that Negroes worked long hours, had too little to eat, were often flogged, and even sold like cattle. Rather the tragedy lay in the fact that from infancy the Negro slave "was so conditioned and trained by precept and the collective expectation of his world that he often came to believe in his own inferiority and to accept his servile status as a matter of course" (p. 56). Much more than the symbol of Simon Legree, it was this "brain washing" which was the real crime of slavery. Moreover, from the shadow of this crime, the Negro masses have not yet fully emerged.

First published in 1936, *The Story of the American Negro* was received with high praise. This revised edition, taking into account several significant strides which the American Negro has taken in the past two decades, is no less praiseworthy. A full and helpful bibliography contributes to its usefulness, and splendid line drawings (by Aaron Douglas) introduce each chapter. Buy it to read yourself, and to pass on to that friend who took Little Rock a little too calmly.

DONALD KOCHER

Lafayette College

*The Spirit of American Christianity.* By RONALD E. OSBORN. New York: Harper & Brothers, 1958. xii + 241 pages. \$3.75.

It is altogether fitting that one standing in the spiritual lineage of Alexander Campbell should write this book. For the volume is permeated with an earnest ecumenical concern and a steady hope that out of man's sectarian disorder God's design may ultimately emerge.

It requires, of course, a rather steady hope even to write a book with the title given above. The author is, however, manifestly fair and reassuringly modest as he acknowledges the necessary oversimplifications as well as the limitations of the free churchman's perspective. "American Christianity" is, admittedly, analysis-defying; one can but honor the effort to synthesize and characterize. By the book's informal and occasionally anecdotal nature (and by the additional fact that it was originally designed for non-American consumption), it invites comparison with the late Dean Sperry's still valuable *Religion in America*. While the interpretations may not be always as penetrating, the observations are clearly those of an alert and concerned member of the household of faith.

Ronald Osborn, professor of Church History at Butler University, is writing not primarily for the historian or theologian, but to "help readers in the United States to understand the peculiar features of their own religion and to view it in a larger perspective. The approach, furthermore, "is not that of mere academic analysis, but rather of testimony" (pp. ix, x). There are a useful bibliographical essay and a detailed index.

EDWIN S. GAUSTAD

University of Redlands

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## Book Notices

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### THE BIBLE

*The Unity of the Bible.* By H. H. ROWLEY. New York: Meridian Books, 1957. 232 pages. \$1.45.

The "unity (amidst the diversity) of the Bible" is the divine element—"the unity is not the unity of the spirit of Israel and of the church, but the unity of the Divine revelation given in the context of history and through the medium of human personality" (28). Rowley attempts, in the succeeding five chapters, to show the "continuing thread that gives unity" to the Old and New Testaments.

Chapter II finds the unity of the priest and prophet, the Law and the Prophets, to be in obedience—obedience to the will of God as expressed in the Mosaic covenant, and developed by men of God in succeeding centuries. Both the covenant (Law) and the prophet call for confession of sins, obedience, submission, and sacrifice (a contrite heart)—herein is the unity (pp. 49, 59).

Rowley also claims that the dynamic unity of the Bible is found in the teachings of both the Old and New Testaments concerning the doctrine of God, and of man. He argues that the basic unity in the doctrine of God is found in the following characteristics: compassion for the oppressed, anger against the oppressor, faithfulness to deliver and save, and divine grace which initiates man's salvation through obedience and faith (pp. 67-70).

Priest, legalist, and prophet agree fundamentally in the doctrine of man, as illustrated in Genesis 1: Obedience brings fellowship, disobedience brings revolt and drives a man from God's presence. All three (priest, law-giver, prophet) are united in the fundamental importance of obedience to the Will of God.

Chapter III, "The Fulfilment of Promise," finds the unity of revelation in the "pattern" God uses—the pattern of grace, compassion, election, and deliverance. These patterns are "in different terms, but the pattern is still the same" (p. 95). Rowley argues that Temple sacrifices were suspended for the Jews (A.D. 70) due to circumstances but not of choice, as with the Christians. For Christians, they were suspended because Jesus was the "fulfillment of promise," the final and ultimate sacrifice for sin. Rowley finds that the sacrificial system, the Passover, the "Remnant," and the Lord's Supper are each based on the "same pattern" in both Old and New Testaments.

The last two chapters attempt to show how the Cross and the two sacraments are fulfillments of the highest ideas of the Old Testament. The Cross, standing for vicarious suffering (Isa. 53), the Lord's Supper ("interpreted as a sacrifice"), and baptism ("a symbol of union with Christ in His death and resurrection") are all concepts deeply embedded in the Old Testament.

The last chapter is certainly the weakest chapter in the book. Rowley takes up a denominational point of view and argues for immersion, and against infant baptism, arguments which are quite out of place. He proposes to show how baptism is related to the Bible, but shows only how it is based on and interpreted rightly by reading Romans 6. He fails to show the "unity of the Bible" at this point.

There is much of value and worth in this volume, especially Chapter II, dealing with the underlying unity of the Law and the Prophets.

HORACE R. WEAVER

*Union College*

*Plants of the Bible.* By A. W. ANDERSON. 72 pages, 12 colored plates, 4 line drawings. New York: Philosophical Library Inc., 1957. \$6.00.

Mr. Anderson has written a well informed and informal book about the trees, plants, and herbs so abundantly mentioned in the Bible. As this is obviously meant to be a gift book, the author has made no attempt at definitive scientific analysis of biblical botany, but has kept his commentary short, and interlarded with stories, myths and superstitions that have accumulated about the "Lilies of the Field," the "Frankincense and Myrrh," the "Cedars of Lebanon," and many other of the famous phrases that are familiar to all of us.

The twelve color prints he has chosen to illustrate some of the plants are particularly felicitous as he has used several of Pierre Redoute's, the greatest of botanical painters. These illustrations appear on the right hand page and on the left are quotations from the Bible in which the particular flower, shrub, or tree is mentioned. It makes for a nice format. The accompanying text for each species is short but includes nevertheless such major controversies as to what was the "Rose of Sharon" or the Apple-plants, which did not grow

in Palestine. There are line drawings to supplement the colored illustrations.

Despite the informal nature of the text the book contains considerable botanical information and an account of why the various botanists as well as the author have suggested what, for example, was the "Lily of the Valley" or the "Lily among Thorns," various spices, the genus of the famous "Green Bay Tree" and many more.

Anderson, as other authors of similar books, quotes the King James version, although he proposes, and rightly so, different identification (e.g., he identifies the Hebrew *Tappuach*—commonly rendered as "apple"—with the apricot, but quotes Song of Solomon 2:3 "As the apple tree among the trees of the wood"). Since, however, many of the biblical passages quoted in the book refer to more than one plant, it would have been useful if the name in question would have been marked in italics, or otherwise.

The text is often quite chatty, which makes reading light and pleasant, but the chattiness sometimes induces the author to make some unwarranted remarks. He puts the blame for the destruction of the cedar forests on King Solomon, notwithstanding the fact that the denudation of the Lebanon had started fifteen hundred years earlier by Pharaoh Senefurn, who, as inscription informs us, "sent forty ships to the Lebanon to bring timber." And Solomon can surely not be made responsible for the goats which "browse off the lush growth" in a country which was outside his jurisdiction.

One naturally does not expect to find in a book of this type *all* the plants mentioned in the Bible, and in fact the author lists twenty-four plants as against two hundred and thirty in Harold M. Moldenke's *Plants of the Bible*, but one wonders what criterion Anderson used. Certainly not that of popularity or frequency of occurrence, if he describes and pictures the "Laurel" and the "Dove's Dung," each of which is mentioned only once in the Bible, but does not deal with the pomegranate, which occurs twenty three times and whose popularity in ancient times may be gauged from the fact that it is reproduced on countless reliefs, paintings, mosaics, and coins.

Although this is not a book for scholars, an index of biblical references would have been useful, even for common Bible readers. As it is now, the biblical verses are prominently displayed on separate pages facing the colored reproductions, which are very useful and laudable. But in cases, and such are many, where a verse contains more than one plant name, it is prominently quoted only once, but mentioned in the text again and again.

For those who are interested in plants and the

look of the land in biblical times and in new interpretations of the biblical text from a botanical point of view, this pleasant and different book will hold considerable charm.

IMMANUEL BEN-DOR

Harvard Divinity School

*Introducing the New Testament* (Second Edition, Revised and Enlarged). By ARCHIBALD M. HUNTER. Philadelphia: The Westminster Press. 1957. 208 pages. \$3.00.

When this work was issued in 1945, the author was limited to 40,000 words and, therefore, included only those books he considered most important. Now Dr. Hunter has added nine chapters. These deal with II Corinthians, Galatians, Ephesians, Colossians, I and II Thessalonians, the Pastoral Epistles; the Johannine Epistles, Jude, and II Peter.

In the earlier edition, occasional chapters were largely devoted to paraphrases of the particular book. This is the procedure followed in most of the new presentation of this volume. Doubtless some will find these digests helpful; others will regret the fact that more of the available space has not been utilized to introduce additional historical and critical information.

Although Dr. Hunter presents variant points of view and usually settles on the one most widely held, he sometimes omits or drops topics which one wishes were pursued. In this connection, the question arises as to why he still does not allude to his footnote conjecture regarding the possible imprisonment of Paul at Ephesus in his chapter on Philippians and Philemon.

This is too brief a work to afford a definitive treatment. Nonetheless, it does justify its title and should be a useful introduction to place in the hands of those beginning what one hopes will become a serious study of the New Testament.

CATHERINE O. COLEMAN

The Hannah More Academy  
Reisterstown, Maryland

*The First Christian*. By A. POWELL DAVIES. New York: Farrar, Straus and Cudahy, 1957. ix + 275 pages. \$4.50.

Dr. Davies sides with Jewish scholars in saying that Paul was "the first Christian," and that Christianity was the product of Hellenistic influence. In the light of his studies of the Dead Sea Scrolls Dr. Davies also proposes that Christianity emerged from Essenic Judaism rather than from Pharisaic or rabbinic forms. Thus he sees "primitive Christianity" as another form of "Essenic Judaism" relevant



the Qumran Community, but with more Hellenistic overtones and thought patterns. He sees the first break between the Judaic and Hellenistic groups at the martyrdom of Stephen followed by the dissension over the manner of accepting Gentiles into the fold. The struggle between the Judaizers under James and the Hellenists under Paul was the next step. John Mark's defection on the "first campaign" was *not* from discouragement but from utter disagreement with Paul's leadership and message after the Cyprus mission. Mark returned *not* to Antioch but to Jerusalem to report to James the heretical activities of Paul.

Dr. Davies sees these Hellenists (including Paul) seeking desperately to maintain some connections with the parent group for the sake of Jewish "status" in the eyes of the Empire (p. 115). Thus Paul took relief from Antioch to Jerusalem, gathered up the collection from his mission churches, took a Nazirite vow on his last visit to Jerusalem, but all in vain. Rome ultimately discovered this subterfuge and promptly began to persecute these Christians.

Dr. Davies accepts the recent theory that Paul did not make "journeys" as Luke would indicate. Moreover he subscribes to the North Galatian theory. He thinks the author of Luke-Acts (which he dates at A.D. 105) was more concerned with his *catechesis* than in telling the truth of the matter in many instances. Wherever *Acts* and Paul's letters disagree, he accepts Paul's words and finds "reasons" for Luke's presentation in *Acts*.

This reviewer spotted only two mistakes in the text: (a) on p. 104 Agrippa I son of Philip, when in reality he is the son of Aristobulus; thus the nephew of Philip; (b) on p. 244 *Knox* supposedly is quoted, yet the footnote refers to a book by *Lock*. The reader will find some major changes in the dates usually accepted for the New Testament period, but Dr. Davies has placed a chronological table before the opening chapter of his study.

IRA JAY MARTIN, 3RD

Berea College

lecturer in New Testament and Hellenistic Greek at the University of Glasgow, has written short commentaries on Luke, Acts and Mark for this series.

In a general introduction to the Corinthian letters Mr. Barclay says nothing new, but he says it well. He follows Kirsopp Lake and others in finding fragments of four letters in 1,2 Corinthians; he considers that 2 Cor. 10-13 is "almost certainly" the *Severe Letter* referred to in 2 Cor. 2:4 and 7:8. Barclay's brief sketch concerning Corinth contains many facts about the city and its history and is interestingly told.

The author's division of the text for exposition seems to accord with Paul's organization of his subject-matter. The running commentary is halted periodically for a forward look, and helpful suggestions are given the reader to provide the historical context for troublesome passages. The typesetter and editors could have set apart these transitional passages to greater advantage. The only variation in the painfully small type is the use of italics.

Whether the reader turn to the most profound sections such as 1 Cor. 13 or 15, or to perplexing or obscure passages such as 1 Cor. 10:20f or 11:2-16, he will not be disappointed. Although Barclay's comments are necessarily brief they are usually to the point and a genuine effort is made to reconstruct the situation against which the passage is to be read and understood. There are a few places where the illustrations are far-fetched, although they may be evocative to the Scotsman, and the scholar's approach to a passage gives place to short, three-point homilies (cf. 1 Cor. 7:36-38). However, these are exceptions. On the whole Barclay's explanatory paragraphs are models of exegesis and exposition in which the central words and ideas of Paul are effectively presented and illustrated. There is no false separation between the effort to discern critical problems and theological relevance.

JAMES L. PRICE

Duke University

*The Letters to the Corinthians*. Translated with an Introduction and Interpretation by WILLIAM BARCLAY. Philadelphia: The Westminster Press, 1957. xviii + 298 pages. \$2.50.

This is a fourth volume in the series entitled "The Daily Bible Study" intended "to bring the results of modern scholarship to the non-technical reader in a form that does not require a theological education to understand," and which seeks "to make the teaching of the New Testament books relevant to life and work today." William Barclay,

*The Gospel of John*. By WILLIAM BARCLAY. Philadelphia: The Westminster Press, 1958. Vol. I, xli + 268 pages. Vol. II, x + 338 pages. \$2.50 per vol.

These volumes are a part of the Daily Study Bible series first published in 1955 under the auspices of the Church of Scotland. The Westminster Press is now making them available to the American market. The purpose of the series is to "make the results of modern scholarship available to the non-technical reader . . .; and then to seek to

make the teachings of the New Testament books relevant to life and work today." The author is William Barclay, lecturer in New Testament and Hellenistic Greek at the University of Glasgow.

As devotional commentaries these volumes contain much fine material. The author has many insights into the meaning of specific words, the Evangelist's love for the double meaning, and the relevance of the ideas for modern man. Some of the sections seemed unduly verbose to this reviewer, but this a minor matter.

The real weakness of these volumes is in their effort to interpret "the results of modern scholarship." Barclay's discussion of authorship reaches the strange conclusion that the "Witness" of the Fourth Gospel is none other than the Apostle John, whose words were recorded by John the Elder, whose function is little more than that of a secretary. It is further assumed that the three Johannine Epistles are also from the Elder, thus accounting for the similarities, but omitting the serious problem of the differences between the Gospel and the Epistles, and between the various Epistles.

Dr. Barclay takes seriously the suggestion that John is a spiritual Gospel, but he has great difficulty in applying this concept. He realizes that there is much in the Fourth Gospel that must be an interpretation of Jesus in view of the experience of the author, but his tendency is to regard everything that he can as historical. In his treatment of the Lazarus story, he recognizes that there is some connection between the Mary and Martha of John and of Luke, and that the silence of the Synoptics on such a resurrection is a real difficulty, but he concludes that something happened at Bethany, even though we cannot be sure just what.

These volumes have considerable devotional and homiletical value, have some good insights into the Johannine use of dialogue and of certain words and phrases, but on the whole fall short of an adequate interpretation of the findings of modern scholarship relevant to the Fourth Gospel.

ARTHUR H. MAYNARD

University of Miami

*Die rätselhaften Termini Nazoräer und Iskariot.*  
By BERTIL GÄRTNER. Uppsala—Lund: C. W. K. Gleerup, 1957. Pp. 68. Kr. 5.

In this fourth number of *Horae Soederblomianae*, Gärtner (already well known for his study of the Areopagus address) deals with "the mysterious terms Nazoraioi and Iskariot" in relation to their meanings in early Christian theology and in the history of religion. He finds the origin of Nazoraioi in Isaiah 42:6 and 49:8 and shows how these

passages with their contexts influenced the first two chapters of Matthew. This was one line of development in the exegesis of Isaiah; another was followed first at Qumran and among the Nasserai mentioned by Epiphanius and later among the Mandaeans. In this second line Isaiah 11, 1 (not so important for Matthew) came to play a greater part. As for Iskariot, Gärtner fully agrees with C. C. Torrey that the name means "the false one." He then shows how the primary *heilsge-schichtlich* significance of Judas in the New Testament is as the man possessed by Satan, the "son of destruction" (John 17:12, cf. 2 Thess. 2:3). The description of his work as motivated by desire for money is popular and secondary. Gärtner then traces Jewish depictions of the traitors Bileam and Ahitophel, and finds striking similarities between Ahitophel and Judas; while he refuses to claim New Testament dependence on Jewish traditions, his parallels seem to point in that direction. This is a very useful study of two words which, at first glance seem "mysterious," actually shed a good deal of light on the meaning of the New Testament.

ROBERT M. GRANT

University of Chicago

*Judas, The Betrayer.* By ALBERT NICOLE. Grand Rapids: Baker Book House, 1957. Translated from the French. 81 pages. \$1.50.

The author of this brief study of Judas is a traveling minister of the Free Church in Switzerland. "This could be called a psychological study," say the publishers, but the author seems to disavow this (p. 35): "... not especially with the aim of explaining the psychology of the traitor, but to render intelligible by this terrible example what may happen to a man ... when he strays from the straight and narrow path of duty." It is, to be sure, an attempt to reconstruct imaginatively, largely by use of the Gospels' statements, what probably went on in the mind of Judas. The author often points a moral for the reader to heed. It is thus more like a homily or meditation fitting for Holy Week reading.

The plan of the book is well conceived. The three parts, headed by the passages: John 6:16-71, Matt. 26:25, Luke 22:48, treat of Judas before, during and after the Last Supper. Naturally, the question is raised by the author as to why Christ "who knew everything and whose vision penetrated ... the most secret places of the heart," should choose for one of his disciples such a man as Judas. "Was Christ mistaken when he made this choice? ... Must we believe that he intentionally chose a traitor so that the Scriptures might be fulfilled?"

filled . . . ?" . . . "All our moral sense . . . protests against such a supposition" (pp. 10-11). He offers other explanations, among which are: that Judas, being a Judean, and Judea being ruled by a Roman governor, felt the yoke of Rome more galling than did the Galileans. Therefore they hoped with greater impatience for a promised deliverer. Judas shared intensely this longing. But Judas was not only "more of a patriot than a believer"—he also had an ulterior aim in following Jesus, to turn his position to financial benefit. So he was driven more and more to abandon a cause which demanded complete devotion and which might yield none of the material rewards he so greatly coveted. Given this greed for money, it was natural Judas should seek an opportunity to betray Jesus, and at last to say to the chief priests, "What will you give me if I deliver him to you?"

The scene at the Last Supper is described vividly: Judas becoming more deeply involved in his treasonable plans, and Jesus seeking repeatedly to appeal to Judas to abandon his perfidious design, appeals which the other disciples evidently did not follow, or perhaps did not even hear (cf. especially John 13:11, 18, 21, 27-9).

This leads straight into the third part, the carrying out of Judas' nefarious intention with all speed, despite any misgivings that Judas may have had or any and every appeal of Jesus. The aftermath, before the crucifixion, Judas' repentance and tragic end by his own hand, is impressively told. The unnamed translator achieves a smooth, readable style, marred slightly by occasional confusing combinations of phrases (as e.g., p. 14 "Matthew, the man who was a thief . . ."; p. 40 "Peter's declaration, 'Have not I chosen . . . and one of you a devil?'" The original French text was published more than thirty years ago.

A more critical treatment would have obviated the weaving together of passages from all four gospels as of equal weight, or the quite literal/interpretations of certain citations. But the work as a whole is effectively and sensitively written.

JOHN W. FLIGHT

Haverford College

### TORCHBOOKS

*The Travail of Religious Liberty.* By ROLAND H. BAINTON. Philadelphia: The Westminster Press, 1951. 272 pages. \$1.45.

This is an exceptionally readable, informing book about "the history of religious liberty." Derived originally as the Sprunt Lectures for 1950 at the Union Theological Seminary (Presbyterian), in Richmond, Va., the material has now

been published by Harpers in its series of "Torchbooks."

It is beyond the purpose of this reviewer to outline contents of the book in detail. It is only possible to indicate the broad sweep of the work. The nine persons selected by Dr. Bainton fall into three groups. The first trio have been chosen to illustrate persecution, Catholic and Protestant. They consist of two persecutors, the first Catholic, the second Protestant, namely, Torquemada and Calvin, and one victim of persecution from both parties, namely, Michael Servetus. The second three epitomize the struggle for liberty on the Continent in the sixteenth century. They are Sebastian Castellio the Frenchman, and David Joris the Hollander, and Bernardino Ochino the Italian. The third three exemplify the struggle in England and the colonies in the seventeenth century, namely, John Milton for the Puritan revolution in the Old Country and Roger Williams in the New, and John Locke for the age of the Glorious Revolution and the Act of Toleration.

Although it is claimed that this book is directed to the general public, it would seem to this reviewer that it would be a very difficult book for the average Christian to read. It presupposes too much, too wide an understanding in the field of Church History. The notes in the concluding "Sources" are extensive, complete, and most useful, for those scholars who have access to *Church History*, *Harvard Theological Review*, *Journal of Modern History*, and other learned journals, and to those who know Henry C. Lea's *The Inquisition in Spain*. But what "average" reader has access to these?

But one does not have to read the sources to enjoy a book. And anyone who reads this book will find his time and effort well spent. He will probably have a more tolerant attitude towards those who do not believe exactly as he does, and he will certainly have a much better perspective of the whole range of persecution.

Seventeen excellent wood-cuts depicting phases and personalities of this absorbing history enhance the value of the book.

JOHN H. JOHANSEN

Salem College

### THEOLOGY

*Theology for Beginners.* By F. J. SHEED. New York: Sheed and Ward, 1957. x + 241 pages. \$3.00.

Publishers seldom write books, and Catholic laymen are not usually concerned with theology. Now here is an exception. F. J. Sheed, is Sheed, of

Sheed and Ward; he was granted a doctorate of Sacred Theology *honoris causa*, and he is the author of a book entitled *Theology for Beginners*. The "beginners" will not be frustrated. Here is a most lucid summary of Roman Catholic doctrine, much more palatable than the Baltimore Catechism, or the *Catechismus Romanus*, notorious for their dogmatism and their obsolete pedagogy. The author has made it a point gently to guide the "beginners" toward the essential tenets of Roman Catholicism, not so much because the Church makes it a duty for its members to abide by them, but rather because they are vital to the Roman Catholic understanding of man's relationship to God and neighbor. Thus Sheed's *Theology for Beginners* is akin to Karl Adam's *Spirit of Catholicism*. A bit of streamlining was necessary for making theology accessible to laymen, and there is some danger that the "beginners" for whom the book is written will prematurely figure themselves to be masters. Yet the author repeatedly warns them that everything theological is not as simple as he makes it look, and that a fuller treatment "must come at a later stage of one's study of theology." In spite of such warnings, an illusion may well linger that the demonstration of these difficult problems could be conclusively administered as soon as the author, or any Catholic author, would set his mind to it. This of course is good pedagogy, some may call it propaganda, which is not quite fair. Whatever the name, I am convinced that readers graduating from *Theology for Beginners* will find rough going ahead, shall they seek an overall justification of Roman Catholic doctrine. But this is strictly not imputable to the author.

GEORGES A. BARROIS

Princeton Theological Seminary

*Theological Essays*. By FREDERICK DENISON MAURICE. New York: Harper & Brothers, 1957. 331 pages. \$5.00.

The *Theological Essays* were directed to a contemporary situation which was dominated by explosive forces of industrial unrest, materialistic ideologies, while new biological sciences undermined traditional Christian beliefs. Basing his theology on the related doctrines of the Trinity and the Incarnation, Maurice anticipated the theological issues of the present day with some relevance and force.

These essays, first published in 1853, were no doubt to be a formal and mature statement of Maurice's beliefs. The subjects discussed in the sixteen essays cover all the theological problems inherent in faith, sin, evil, righteousness, Incarnation, Atonement, Resurrection, regeneration, in-

spiration, the Holy Spirit, the Unity of the Church, and Eternal Life and Eternal Death. Having been born in a Unitarian home, Maurice often wrote with the Unitarians in mind as in the essay "The Trinity in Unity."

One of the outstanding contributions of Maurice to ecumenical thought is in the essay, "On the Unity of the Church." The idea of the Church Universal is built on the very nature of God himself. Christ is the Head of the whole human race since we are created in Christ and redeemed by Him. The Church by its nature must be inclusive.

His discussion of the Atonement exposed him to many attacks as did his teaching on eternal punishment which precipitated a heresy trial. While convinced that the doctrine of penal substitution misrepresents the character of God, he presents his thought in six caveats with a synthesis which appears to this reviewer as that of Abelard. In the course of his lecture one finds him affirming what he previously denies (pages 109-10).

Most likely to interest the modern reader is his discussion of the "eternal" which denotes a non-temporal existence; his attempt to catholicize Protestantism without losing what Protestantism cherishes most, freedom of inquiry; his conception of history as a record of unfolding Providence; his defense of the Athanasian Creed and the Thirty-nine Articles of the Church of England.

The publication of these essays will meet a definite need if we are to understand the Broad Church movement of nineteenth century England, but it should also provoke us to re-examine some of our theological presuppositions if we are to transcend our sectarian and ecclesiastical divisions which Maurice deplored.

ALFRED J. GROSS

Alfred University

#### PALESTINE TOUR

*Put Off Thy Shoes*. By ELIZABETH HAMILTON. New York: Charles Scribner's Sons, 1957. 192 pp. \$3.50.

In twenty-six chapters, some less than two pages in length, the author records her impressions of old cities and new in Palestine—what else are we to call it: Israel and those pertinent parts of the Hashemite Kingdom of the Jordan? The list is like a well-arranged tour, with a visit to Mea She'arim at the beginning of Shabbat, trips to Edom, Eilat, Ashkelon and Caesarea, Tel Aviv, Nazareth and the Sea of Galilee, Haifa and Mount Carmel, then, after a Mendelbaum Gate crossing the Old City, Bethlehem, Mt. Nebo, Petra, etc.

If my own feelings are a reliable basis for judg-



ment, I venture the opinion that Miss Hamilton's visits to the *gibbutzim* reflect the mixed emotions of those of us who have grown up in western culture to the communistic life of the *gibbutis*. It is not easy to see the problems of another people and their attempts at solution in pure objectivity. Or again, in the few occasions when the author has allowed herself to indulge in the discussion of religious matters (as, for example, the dialogue with a learned Jew about the Incarnation), we admire her candor and her good taste, both in what she has said and in what she has refrained from saying.

Whether this book will have value for one who has not been privileged to visit the Holy Land, I cannot tell. It will not serve as a guide. And Americans who attempt to visit Israel before passing into Jordan may find the Mendelbaum Gate a one-way passage—with them attempting to go the wrong way! But for those who like to think back over the unforgettable experiences of the journey of all journeys, a visit to the Holy Land, I am sure that *Put Off Thy Shoes* will provide the background music for many happy memories.

WILLIAM SANFORD LASOR

Fuller Theological Seminary

#### MISSIONS

*Journey Into Mission*. By PHILIP WILLIAMS. New York: Friendship Press, 1957. 180 pages. \$1.25.

This vital book presents intensely personal pages from the 1950-55 diary of a first termmer to Japan. Philip Williams tells how he felt on a large number of issues. His convictions, reflecting what he was taught in seminary, are the newer emphases in the world mission. United States foreign policy, the beauties of Japan, the danger of idolizing such beauty, the need for humility among missionaries, the urgency (and impossibility) of adopting a Japanese standard of living, deep appreciation for the Japanese, tremendous concern for world community, the strange new customs of Japan, all these and many more pass in review before his philosophic mind.

As an appreciative account of contemporary Japan by an alert Christian, this is eminently readable, an excellent book for mission study classes on Japan.

As an account of how the United Church of Christ in Japan uses first termers, however, or of that mission ought to be, the book presents some difficulties. It is an honest book about first termers. Mr. Williams says he did not learn the language well. He was in Japan as a wide-roving, sympa-

thetic, Christian American. His concerns throughout are those of America rather than of the Japanese Church. His chief passions are; a) how to make America treat Japan in a more Christian fashion; and b) how to spread mutual harmony among the nations. Winning men to Christ, establishing new congregations, training the ministry, he discusses these here and there and does a little at them; but almost "from the outside." The central tasks of the Church were not his either by choice or assignment.

*Journey Into Mission* raises questions about what the role of missionaries in Younger Churches can be and what mission itself essentially is.

DONALD MCGAVRAN

The School of Religion  
Butler University

*Japanese Witnesses to Christ*. Edited by NORIMICHI EBIZAWA. New York: Association Press, 1957. 96 pages. \$1.25.

Stephen Neill's foreword sketches the revolutionary changes in Japan with the inauguration of the Meiji period and the problems of national, political and social renewal which bore heavily upon the old aristocracy and the Samurai families. Significantly four of the five "witnesses" selected were from those classes and the story of their finding the Christian faith and giving it to their people is intimately bound up with these revolutionary changes. The book includes no living persons and does not pretend to characterize Christianity in Japan today. But in these pioneering individuals it relates Christianity to some of the finest and most characteristic spiritual qualities of the Japanese people.

The editor is author of the first sketch of Joseph Neesima, founder of Doshisha University, through whose services to the Japanese Educational Commissions and the spirit and ideals implanted in the Doshisha schools a lasting impression was made on Christian higher education. Shigema Kega writes the story of Yoichi Honda, founder of the Japan Methodist Church and its first bishop after seventeen years as president of Aoyama Gakuin University. Masahisa Uemura, a great Presbyterian churchman, pastor for forty years of one church he founded, is fittingly treated by Pres. Kuwada of Tokyo Union Theological Seminary; for Uemura was also a founder and leader of theological education, influential in maintaining an evangelical theology in the Japanese churches. The fourth figure, in contrast, is Kanzo Uchimura, one of a devout band of students at American-led Sapporo Agricultural College, done by Yozo Yuasa. He worked as an independent evangelist, leading what

is called the Non-Church Christians, developing into an eminent lecturer and publisher on biblical themes. The final sketch on Gumpei Yamamuro by Tamiko Yamamuro, deals with the one exception to Samurai-class background. Gumpei's boyhood is a saga of hardships overcome and of providential befriendings until he became a Christian and found outlet for his social sympathies in the Salvation Army. After thirty years of service he was appointed Commissioner and Territorial Commander of the Salvation Army in Japan. This sketch includes one of his wife Kiyeko Sato, an outstanding woman in her own right. In fact the tribute paid to the wives of all these men illustrates the role of Christian women in the stirring events and labors of those years. In such persons as these, Christianity in Japan and all over the world has a rich heritage.

LYMAN V. CADY

*The College of Wooster*

*Livingstone in Africa.* By CECIL NORTHCOTT. New York: Association Press, 1957. 92 pages. \$1.25.

Cecil Northcott, known to us as a British religious journalist of reporting skill and interpretive insight, brings to us in brief compass a fresh and moving picture of the inimitable Livingstone, whose heart was buried in Africa as Africa was buried in his heart. As Africa now looms so inescapably, perhaps portentously, on our horizon, the figure of Livingstone takes on new significance for national policies, Christian missions and personal attitudes. Standing out in the amazing story of the missionary doctor, explorer, adventurer is the invariable and deep-seated respect with which he dealt with all African people and to which they responded in kind. This is a precious part of the "Livingstone Spirit" with which the author closes his seven brief chapter-essays.

This is no popular rehash of familiar lives of Livingstone. The author has worked from original sources, many of them just recently published in Africa. He also had the reading in the manuscript of the recently published full biography by Dr. George Seavers. It is fresh, creative interpretation. The reader comes to see the many-sidedness of Livingstone together with the central simplicity of the man, all of whose activities were fused in a total devotion to his Lord and Africa. In carrying out his missionary vocation he immensely expanded the range of the "missionary" conception, indeed beyond the capacity of his first supporters to keep pace with him. Yet in his prodigious Central African explorations and his passionate concern over ending the African slave trade which absorbed his latter years and brought him to his lonely

death, the missionary motive was always clear. "His question always was, 'Is it good for Africa?'"

Two good outline maps of Livingstone's travels help one to visualize the immense distances this rugged Scot traversed on foot, on ox-back, and by canoe in his service to Africa and the world.

LYMAN V. CADY

*The College of Wooster*

RELIGION IN EDUCATION

*The Church School.* By PAUL H. VIETH. Philadelphia: Christian Education Press, 1957. 279 pages. \$3.50.

Continuing his constructive contribution to the literature of Christian education, Dr. Vieth presents in his latest volume what might be termed a handbook for those interested in the problems and the challenge of the contemporary Protestant church school. The book is addressed primarily to administrators, and its content was determined largely through questions that have been asked by superintendents. The author reveals throughout the book his acquaintance with church school situations, large and small, rural and urban.

Dr. Vieth's writing shows some of the basic viewpoints of religious education in the 'thirties and 'forties, stressing method (which "should never be described as 'mere' method," p. 73), and experience-centered learning. At the same time he takes into account the importance of content and underlines the crucial element of revelation, recognizing that God cannot be manipulated. "There are factors in [Christian growth] which are not under human control. Christian faith is a gift of God . . . We cannot compel him to do our will" (p. 69). In the light of this fact, Dr. Vieth has raised the question, "What . . . can the church do through Christian education? Redemption and faith are gifts from God. But nurture in the things of the spirit which may lead to Christian faith and life is a responsibility of the home and the church, in humble dependence on God" (p. 19).

Upon the conviction that God works through those who teach, Dr. Vieth then proceeds to deal in a practical manner with matters of organization, administration, curriculum, and training. The down-to-earth nature of the book is indicated by the mention of such details as a committee chairman's beginning and closing a meeting on time, and a teacher's including a dust cloth as part of his equipment! The function of an index is performed in the final chapter through a series of questions on how to find information in different areas, from "adults" to "worship."

*The Church School* should be especially helpful

to a person who is new at the business of being a superintendent, a director of Christian education, or a Christian education committee member.

MARY L. BONEY

*Agnes Scott College*

*A Century of Religion at the University of Michigan.* By C. GREY AUSTIN. Ann Arbor: The University of Michigan, 1957. xiv + 111 pages. \$1.00.

This is one of the publications celebrating the centennial of student religious activity at the University of Michigan. The chief value of this case study is that it sheds light upon developments at other universities across the nation.

We read of the early Missionary Society of Inquiry and of its eventual demise. Here one of the first campus YMCA's was established, which was later joined by the YWCA, both of which coöperated through the SCA. We note how the Y's pioneered in many functions, such as a housing service and an employment bureau, which were later taken over by various university offices.

Clarence Shedd's classic account of how the church followed its students to state universities is documented as we read of one church foundation after another being established just before and after the turn of the century. Difficulties involved in the relationship of the denominational groups to the Y's are described. Coöperative activity, first on the Protestant level and then interreligious in nature, is traced from its beginnings to the latest organizational pattern established in 1956. The author portrays such typical problems as the competition between the programs sponsored by religious groups (singly and jointly) and those provided for students who do not identify themselves with organized religion.

Religion in the curriculum also comes in for consideration. We note the effectiveness of the Disciples Bible Chair, two brief experiments with a school of religion, and the eventual development of the "Michigan Plan," whereby courses in religion are offered through many different departments of the university.

This reviewer was impressed by the significance of personalities in the story. The "Upper Room Bible Class," conducted by Dr. Thomas M. Iden, is said to have been "perhaps the greatest religious influence upon the lives of Michigan men from 1914 to 1932." The collapse of a successful school of religion occurred when three of the personalities associated with it passed from the scene.

Other points worthy of note include: the destructive effect of two world wars on campus reli-

gious activities, the amount of effort devoted to organizational details, and the need for continual modification of strategy to meet changing conditions.

The account is well written. It is valuable reading for those concerned with religion and higher education, particularly for those at work on large campuses.

PHILLIPS MOULTON

*Simpson College*

*Conscience on Campus, An Interpretation of Christian Ethics for College Life.* By WALDO BEACH. New York: Association Press, 1958. 124 pages. \$2.50.

Dr. Beach has before him the unenviable, if not impossible, task of trying to make sense of the Christian love ethos, of showing its relevance to the complex and confusing scene in American college life, and of presenting the results in a stylistic form which will appeal to college students. All of this must be accomplished within the compass of one hundred and ten pages!

Undoubtedly the book will have appeal. It has vivacity coupled with a sobriety of intent. The illustrations, although admittedly overdrawn at times, catch the authentic tone of much campus life. The author knows whereof he speaks. Yet it must be asked if the style often does not reveal a condensation toward the intellectual powers of college folk. Should a highly educated person, for the sake of establishing connection with his readers, use such expressions as he "ups and says" (p. 91), Christian morality of romance is not a "cinch" to practice (p. 98), or electioneering "like mad" (p. 111)? Are college students to be won over by this kind of colloquial usage?

There also seems to be a general underestimation of students' critical capacities. For example, what does the college student make of the statement that God is "the infinite, transcendent personal source of all things" (p. 49)? A host of theological issues nestle in this unexplained capsule description. Would not a reasonably alert freshman find difficulty in accepting this formulation of God's love to man? "Man . . . is born into a universe which is gracious to him on every side. . . ." (*Ibid.*) Dr. Beach identifies the principle that "knowledge is power to be used for the good of community" (p. 68) with Christianity. In view of the religious pluralism on many campuses, would no student, Jew, Moslem, or even a Marxist, object to the statement on the ground that his religion could say as much? Why can a definite principle, such as "sex is good within love, bad apart from love" be laid down (p. 93), while the

fraternity and sorority system is neither to be "credited or blamed" (p. 80)? Although we are repeatedly warned away from legalism, in sex ethics a principle which looks suspiciously like law apparently may be deduced from the Christian love ethic.

The author's contention is that Christian love, properly understood, does not provide definite rules for conduct, but an attitude of concern which eventuates in responsible action in both the academic and extra-curricular life. There are many helpful suggestions for the student who desires to keep some kind of balanced view on life in the midst of the many inducements to superficial and tawdry activities found on the campus. Especially significant is the good sense shown in treating the moral dimensions of the academic life, although exception could be taken to the author's contention that "the mind's love of God is relevant not to a 'what' of study—nor to the 'how' of studying" (cf. p. 57), a contention, incidentally, which Beach himself contradicts on page 58!

It may be hoped that Haddam House or some other group in the future will undertake a more comprehensive and thorough study of the relation of Christian ethics to the campus, drawing upon the insights of competent persons across the entire country.

CLYDE A. HOLBROOK

Oberlin College

#### PAPERBACKS

*Unitarian Christianity and Other Essays.* By WILLIAM ELLERY CHANNING. Ed. IRVING H. BARTLETT. New York: The Liberal Arts Press, 1957. xxxii + 121 pages. 80 cents.

*The American Heritage Series* is performing a useful service to beginning students of our intellectual history, as it collects, in compact and inexpensive volumes, some of the seminal writings of the American past. The volume on Channing, No. 21 in the series, provides an illuminating introduction and five representative selections, together with a brief bibliography. The importance of such an anthology is no doubt chiefly historical, inasmuch as the major theological currents of today have moved far beyond the positions taken by Channing. Nevertheless, he was a liberating force in his own generation, and the story of American religion cannot ignore him. Indeed, it may be a salutary experience for some of the contemporary despisers of "liberalism" to read the words of a man who once "redeemed the sons and daughters of Puritanism from an oppressive, outmoded dogmatism that they might properly celebrate the possibilities of human

nature and all created things." Perhaps we can never again return to such a naively healthy-minded view of things. However, the theological pendulum has a way of reversing its swing, and we should never lose touch with authentic spokesmen of contrary opinions.

Professor Bartlett presents Channing as a mediator between the old and the new: "a liberal but not a radical; he was ready to discard old doctrines but he was still an ardent believer." Although he was a friend and admirer of Parker and Emerson, he was able to carry on a conversation with orthodoxy as the more enthusiastic Transcendentalists were not. Indeed, it is not clear that Channing himself was a Transcendentalist—rather, he was a *Prodromos* of that movement, who never fully shared its exuberance. He made a "rational assault on rational skepticism," even to the point of defending the miraculous character of Christianity in the essay on "The Evidences of Revealed Religion." In "The Moral Argument Against Calvinism" Channing incorrectly predicted the death of that imposing system, yet as a matter of fact, a great deal of what Channing said would be regarded as quite orthodox by many contemporary Presbyterians! Similarly, the opinions expressed in the sermons on "Likeness to God" and "Honors Due to All Men" would by no means exclude their author from membership in the National Council of Churches of Christ. However outmoded may be the theological controversies which engaged Channing's attention, his two fundamental emphases on "faith in the parental character of God and belief in the dignity of man" are still vital religious concepts. They remain important constituents of what has been called "The American Faith."

LELAND JAMISON

Princeton University

*On the Christian Faith: Selections from the Institutes, Commentaries, and Tracts.* By JOHN CALVIN. Edited, with an Introduction, by JOHN T. MCNEILL. New York: Liberal Arts Press, 1957. xxxiii + 219 pages. \$0.95.

This collection prints from the *Institutes* selections of Book I, "On the Knowledge of the Creator," of Book II, "On the Knowledge of God the Redeemer," of Book III, "On the Manner of Receiving the Grace of Christ," and of Book IV, "On the External Means by Which God Calls Us into Communion with Christ." From the *Commentaries* are presented Calvin's discourses on Genesis 1:26-31; 22:2, 11-12; 37:5-9; 45:1, 3, 4, 8; Isaiah 40:1; Psalms 23:1-3; 84:1-7; 109:4, 6-10; John 2:1-3; 15:17-21; Romans 2:14-16; 8:1-



12-14. "The Reply to Sadolet" is the sample chosen from the *Tracts*. A Biographical Index of seven pages is included as well as a Selected Bibliography of three pages.

McNeill's Introduction gives a brief account of Calvin's movement to the Reformed position and of his literary activity, especially that dealing with the editions of the *Institutes*. There is a short description of Calvin's persuasive and lucid style. McNeill concludes with an introductory discussion of certain of the Calvinistic themes in theology in order to orient the reader of the *Selections*. As the editor himself confesses, this book is no substitute for the *Institutes* and the large body of other Calvin writings, but it will be of great help in imparting to beginning students some conception of the Reformer's perspective and of his contributions to the Christian tradition. The reviewer recommends the *Selections* to students and churchmen who need to be oriented to the work of Calvin.

WALTER E. STUERMANN

University of Tulsa

*The Protestant Era*. By PAUL TILlich. Chicago: The University of Chicago Press, 1957. xxvii + 242 pages. Phoenix Books Series. \$1.50.

The publication of *The Protestant Era* in a paperback edition will put this collection of essays by Tillich within the reach of some for the first time and will provide the occasion for rereading those who have read these essays in the clothbound edition in years past. In either case the reader will rejoice, for one seldom has the opportunity to encounter expressions of thought as comprehensive, suggestive, and creative as this volume contains. One sees here in a series of overtures the germinal themes which have received elaboration in *The Courage To Be*; *Love, Power, and Justice*; *The Meaning of Faith*; *Biblical Religion and the Quest for Ultimate Reality*, and the *Systematic Theology*. Yet a reading of his subsequent work does not take the edge off the vividness and freshness of Tillich's ideas in *The Protestant Era*.

The present volume represents an abridgment of the original edition to the extent that three essays of Tillich's, and an interpretative essay by James Luther Adams, "Tillich's Concept of the Protestant Era," are omitted. The Tillich essays omitted were in a section called "The Present Crisis" and were regarded as being dated by the World War situation in Europe and America. Otherwise, the same plates seem to have been used, even in the "Author's Introduction" where footnotes became necessary when Tillich referred in the text to the essays not included in the abridged edition.

One of the most illuminating episodes reported in the Introduction is Tillich's relation to Martin Kaehler. Upon hearing his teacher expound upon the justification of the sinner by faith, Tillich moved a step further and became convinced that the doubter is also justified by faith. The sinner is granted a "righteousness" through faith. The doubter is granted a "truth" through faith. This broader understanding of the Protestant principle is the creative insight which caused Tillich to see a close relation between religion and culture, the philosophical question and the theological answer, the Protestant protest and Catholic substance, the priesthood and the laity, the sacred and the secular. The element of concern, ultimate concern, on the part of man is itself the mark of the presence in some degree of that about which one is concerned. Indeed, it is man's ultimate concern about God which sets him on his quest for meaning and truth and righteousness, while at the same time protesting against every idolatry, every finite institution or creed or book or society which claims man's ultimate concern. The Protestant principle, then, "contains the divine and human protest against any absolute claim made for a relative reality, even if this claim is made by the Protestant church" (163).

In view of man's continuing effort to establish himself, his ideas, and his institutions, his "situation" is such that the "words" of *The Protestant Era* are still relevant. This is a sort of short-range confirmation of Tillich's idea that the Protestant principle is significant and powerful at all times.

JACK BOOZER

Emory University

*Sociology of Religion*. By JOACHIM WACH. Chicago: University of Chicago Press Phoenix Book, Eighth impression, 1958 (Paperback). xii + 418 pages. \$1.95.

Wach's work is a basic study in the sociology of religion. This excellent reference book can stimulate knowledge of the inter-relationships between sociology and religion, despite its tendency toward verbosity and a somewhat disjointed style.

Wach tried to illustrate the importance of religion as a formative influence on society; he urged the feasibility of studying all phases of religion—from the "great movements" to the so-called primitive religions—in the light of the expressions, definitions and typology provided by sociology; and finally, he illustrated the vital part such diverse disciplines as cultural anthropology and psychology could play in the sociological study of religion.

While the book is quite complete for its period, the references do not go further than 1949, and

most are limited to the 1920-1940 era. Problems, facts and illustrations must be supplemented and reevaluated in the light of more recent research.

Since the valuable footnotes form a substantial part of the book, 1866 notes, most of these being broken into micro-fragments, a footnote index would have been an extremely helpful addition.

LAWRENCE W. LINDQUIST

*Brown University*

*40 Questions and Answers on Religion.* By JACK FINEGAN. Reflection Book. New York: Association Press, 1958. 128 pages. \$.50.

Selected from the author's full-length work of the same nature, this manual presents short answers to frequently asked questions. The questions are grouped under five headings: God, Jesus Christ, Bible, Church, and Immortality.

Representative questions are as follows: Is God the sum total of human ideals? Did Jesus really live, and why did he die? Can a miracle happen? Others deal with the origin, nature and divided estate of the churches, and the nature and the destiny of man.

The answers are formulated in essentially liberal terms. Here and there a characteristic stress of the new theology is made. In affirming life after death, the author makes the point that it is a gift of God and not a property of the indestructible soul. However, the notion of the soul is employed on the ground that failure of the materialistic hypothesis "has driven us to a belief in the soul." Few theologians or philosophers, and hardly any psychologists feel "driven" in that direction these days. One feels that answers of this sort are neither as clear nor convincing as the cover note declares. Again, in the discussion of why Jesus died, no distinction is made between the "casual" and "telic" why involved in that question.

Despite the dangers to which such books are subject, compilations of brief answers to knotty problems seem to meet a real need in the Protestant community. Certainly the questions are important and the size of the book makes it usable.

LEE OSBORNE SCOTT

*Denison University*

*Ten Makers of Modern Protestant Thought.* By GEORGE L. HUNT, ed. Reflection Book. New York: Association Press, 1958. 126 pages. \$.50.

Central elements in the thought of ten men are set forth in short essays of eight to ten pages. Designed for laymen, they provide readable introductions to some theological pioneers of the period 1900 to

1958. The big ten are: Schweitzer, Rauschenbusch, Temple, Barth, Brunner, Niebuhr, Tillich, Bultmann, Buber and, of course, Kierkegaard as the "fountainhead."

In capsule form the writers give a surprising amount of information and insight. Naturally most of what they say is routine to those trained in the field. Even so, their statements are crisp and frequently stress forgotten fragments. For example, Mr. Roger's observation on the essentially Christian foundation of Schweitzer's "reverence for life" is a good corrective for much that is said about his ethics. Mr. Handy reminds us that Rauschenbusch was not as theologically rootless as some suppose. And Torrance points up the Christian humanism of Barth. Essays on Niebuhr, Temple and Bultmann are especially good.

Judgments about influence are relative and difficult. Whether these are the most influential or not depends upon where one stands. Surely, theologians working with Process Philosophy or Personalism have large influence in America; they are not represented in this collection.

Needless to say, there is not enough here to satisfy the initiated, yet a bit too much for the casual layman. The minister or the teacher will have to fill in many a detail and explanation to secure understanding on the part of lay readers.

LEE OSBORNE SCOTT

*Denison University*

*Master Eckhart and the Rhineland Mystics.* By JEANNE ANCELET-HUSTACHE. Translated by HILDA GRAEF. New York: Harper Torchbooks, Harper & Brothers, 1957. 192 pages. \$1.35.

It is only in recent years that the mysticism of Meister Eckhart has met with appreciation and understanding. English readers have been introduced to him through the translation of his works by C. de B. Evans as well as by the modern renderings of his Sermons by James Clark and Raymond Blakney. Dr. Ananda Coomaraswamy, in *The Transformation of Nature in Art and Hinduism and Buddhism* brought to view Eckhart's Vedantism and deep insight into the nature of things, and recently Professor D. T. Suzuki, in his *Mysticism, Christian and Buddhist*, not only finds Eckhart "an extraordinary Christian," but also shows his Zen Buddhist affinities. This study by Jeanne Ancelet-Hustache connects the great Rhineland mystic to his background and shows the nature of his wide spread influence.

The heart of Eckhart's teaching is that the Logos, the Christ, comes to birth in man when the soul renounces the illusion of separate selfhood

and regains its purity and primal innocence. Mme. Ancelet-Hustache emphasizes that Eckhart's ideas are Johannine and Pauline, and says that where theologians prudently tone down references to the spiritual mystery of man's nature, Eckhart never wearies "of searching the abyss of light in the verses of St. John and St. Paul."

In addition to a biographical sketch and an exposition of Eckhart's mysticism, this little book has a chapter on Christian mysticism before Eckhart's day and also extracts from his *Spiritual Instructions*, the *Sermons*, and the *Book of Divine Consolation*. There is some material on his followers, especially those two genuine disciples who spoke his language and attested to its truth by their lives, Suso (b. 1296) and Tauler (b. 1300).

The exposition of the Rhineland mystics is eminently fair and well-reasoned. The author makes no attempt to relate what is universal in Christian mysticism with that of other religions. While that is not her obligation in the book, she prejudices her case at the very start with the observation that "as far as Christians are concerned, the mysticism of other religions, though infinitely moving and venerable, can only stammer. Christ alone is the unique Word . . . for which non-Christians grope in the dark." Yet it is possible to take many passages from the writings of Eckhart and to correlate them with similar passages in the *Bhagavad-Gita*, Shankaracharya, Buddhist and Taoist sources. One is reminded of the wonderfully universal prayer that occurs with variations several times in his Sermons: "O thou sweet nature of the unborn light, purify my mind and enlighten my understandings, so that I may be conscious of thee!"

JOSEPH POLITELLA

Kent State University

*Saint Paul and the Mystery of Christ*. By CLAUDE TRESMONTANT. Translated by DONALD ATTWATER. New York: Harper Torchbooks, 1957. 190 pages. \$1.35.

This work is a paperback volume from the new "Harper Men of Wisdom Books." Written by a French Roman Catholic, its distinctive feature is an interesting arrangement of material in the presentation of Paul's life and thought. The author begins with an account of Paul's early life and conversion within the setting of first century Hellenism. This section is accurately written in a style which is eminently readable. Tresmontant proceeds to present the Apostle's "cosmic understanding" of the "design and purpose of God's Work." In this section he discusses the "mystery of Christ" which for him the theme of Pauline theology. "God's

creative deed," he writes, "is unfolded with one single object . . . and that one aim is the sharing by the created being of the life of the Creator, in Christ, through the Holy Spirit" (p. 51).

The final, and longest, section of the book deals with "Paul, Worker with God." Here the author follows uncritically the chronology of Acts beginning with the "first missionary journey" and concluding with the final trip to Rome. Into this questionable chronology, Tresmontant inserts discussions of the major aspects of Paul's theology. For example, under the "first journey" he discusses the Apostle's idea of the Law; under the "third journey," his concept of the Church as the Body of Christ. This method is admirably employed in order to show "how his actual concrete experience, his whole life, is a source of theological truth for him and for us" (p. 42). In the carrying out of this method, Tresmontant includes long quotations from the Epistles in Ronald Knox's translation. The commendable result is that the reader is able to wrestle with Pauline theology in the actual words of the Apostle himself. However, the author's explanation of these words is often too brief to be helpful, so that some sections of the book become more a compendium than a commentary.

Nevertheless, the scholar will be disappointed by a lack of appreciation for critical problems. The Pastoral Epistles are accepted as authentic with but bare mention that a problem exists. The Song of Songs is interpreted as an allegory presenting Christ's love of the Church. Certain conclusions have a rather un-Pauline ring; the author is convinced that Paul acknowledged the doctrine of the Virgin Birth, the Blessed Trinity, and the observation of Easter. One wonders, too, about the appropriateness of Charlie Chaplin as an illustration of the concept of strength in weakness. *St. Paul and the Mystery of Christ* is an inexpensive, well-written introduction to the life and theology of the Apostle; its greatest usefulness will be among Roman Catholic students and laymen.

WILLIAM BAIRD

*The College of the Bible*

*Medieval Faith and Symbolism and The Fate of Medieval Art in the Renaissance and Reformation*, by G. G. COULTON. New York: Harper & Brothers, 1958. Harper Torchbooks nos. 25 and 26. xxiv + 320 + lxxxvi pages, \$1.85 and xvi + 181 + xlvii pages, \$1.35.

Doubtless there is some cause for regret in the fact that the paperback revolution has brought a small flood of "classics" of the scholarship of the

just preceding generation. For in some instances the reissuing of the "classic" amounts to setting a gratuitous distraction before the current student by claiming his attention—and money—for a work which has been quite superseded, although it was of great note in its day. I doubt that this may be said of these two volumes which reprint Coulton's *Art and the Reformation*, first published in 1928 and based upon his 1923 Lowell Lectures in Boston.

The polemic of which this work was a key part is indicated in the opening sentences:

"My object in this volume is to trace very briefly the rise and decay of Medieval Art, and thence to argue first that its origin was less definitely religious than is commonly supposed; secondly, that its decay was gradual—a logical and natural consequence of its evolution—and lastly, that its death blow came not so much from the Reformation as from that general transformation of the Western intellect which we call the Renaissance."

The work has had an appropriate impact upon its scholarly world. However, many undergraduates are still under the influence of those blinded by their infatuation for the notion that the middle ages were "the age of faith" from which the religion and culture of Europe today are a melancholy declension that is largely the effect of the Reformation. This work is a welcome antidote for such undergraduates.

But its appeal today is wider. I know of no historian whom I would rather have my students read for an example of the greatest tradition in modern historical writing. Here is a scholar of mountainous learning whose prose is still lucid and delightful although packed with illuminating detail. His footnotes and appendices (there are 35 of the latter in this work) are models of responsible documentation and argumentation but read like grace notes. In short, Coulton is an humane scholar: his awe-inspiring respect for the simple facts of the case does not block out his personality—his whimsy and humor and modesty. Although his works are a genuinely magisterial achievement, one never feels in reading them that he has got hold of the product of some pontificating Univac.

The publisher is to be heartily congratulated in this reissue.

CURTIS W. R. LARSON

Lake Erie College

*Existentialism and the Modern Predicament.* By F. H. HEINEMANN. New York: Harper & Brothers, 1958. xix + 229 pages. \$1.25.

This is a Harper Torchbook reprint of the second edition of a work originally published in 1953 and originally presented as a series of

lectures at Oxford University. The 1958 edition contains a supplementary bibliography on the Existentialist movement.

There are chapters on Kierkegaard, Husserl, Jaspers, Heidegger, Sartre, Marcel, and Berdyaev in addition to some evaluative comments by the author. Professor Heinemann writes as one who was personally acquainted with many of the Existentialist philosophers and as one intimately related to the birth and the advance of this philosophy in Europe. He also writes as one very conscious of analytic philosophy and its dominance on the English scene. He suggests that although linguistic analysis is productive, it frequently neglects crucial philosophical questions which are most significantly raised in our day by the Existentialists.

In spite of a fundamental philosophical sympathy with the movement, Professor Heinemann believes that it has failed, and is already dead and to be transcended. He is very conscious of Sartre's lack of an ethics, a move away from Existentialism in Marcel, Heidegger's failure to complete his system, and Jasper's constant indecision. All of this suggests the inappropriateness of these thinkers as the spiritual leaders of Western man.

The author outlines a philosophy of response which is to go beyond Existentialism. He suggests a middle ground between traditional philosophy and the new way of philosophy called Existentialism. One suspects that this movement is a more radical departure from the tradition than is recognized, and rather than being dead is just now sending Western man into extremely new paths of reflection. These may be tragic, and will surely be dangerous, but there is at least the chance that they may be as successful as 2000 years of traditional philosophy.

HAROLD A. DURFEE

*The American University*

*Buddha and Buddhism.* By MAURICE PERCHERON. Translated by EDMUND STAPLETON. New York: Harper & Brothers, 1957. 191 pages. \$1.35.

This volume is one of a new list of paperback which is appearing under the series title, *Men of Wisdom Books*. The other three initial titles are *St. Augustine*, *Master Eckhart* and *St. Paul*. Each is a translation of a French publication. Percheron's volume, at least, is of high quality. A great deal has been packed into this short book including the inside covers which contain maps of India and south Asia. It is profusely illustrated with excellent photographs, contains a chronological chart which correlates Buddhist events with history in the West, has a glossary of Sanskrit terms, and a bibliography, but no index.



This is a competent book and one that should receive a wide reading. Although this study assumes some knowledge of the Indian world-view it is a manual which can well serve to introduce the novice to the world of Buddhist thought and practice.

What is the author's point of view? He is in the school of Edward Conze, and like Conze has a strong liking for the insights of Carl Jung. Thus we are told that the Buddha, 2500 years ago, understood and anticipated the precise teachings of William James and Jung. Percheron, in his western costume, is close to the position of Joseph Campbell's *The Hero With a Thousand Faces*. In his Buddhist garb he presents the "legendary Buddha" without stating his own position on the truth of *samsara*. He does argue that the Buddha's understanding of pre-existence and rebirth is not different from the findings of depth psychology that each man shares the "hoard of a collective inheritance."

If it is possible to think within two world views at once Percheron approaches this goal. Yet the reader should beware his easy equations between modern Western scientific theory and the Buddhist world view. With this caveat the book remains a mine of useful and often revealing information. Thus it contains the clearest discussion I have found of the Tibetan pantheons of Dhyani, Bodhisattva and Manushi Buddhas. American writing and teaching in the history of religions must soon break out of the confining bonds of the scholarly tradition of the E. R. E. and George Foot Moore. A fresh voice such as Percheron's will do much to aid in this painful but necessary task.

DAVID G. BRADLEY

Duke University

*Living with the Gospel*. By DANIEL T. NILES.  
New York: Association Press, 1957. 92 pages.  
\$1.25.

This book together with the one noted immediately following constitute a part of the "World Christian Books" series sponsored by the International Missionary Council, intended for laymen, and designed for Christians of the world church. Frequently in books in this series some aspect of the gospel is made vividly clear through a sharp illustration from the encounter of the gospel with

habits and views of non-Christian peoples of the world. This is true of both books noted here.

Daniel T. Niles' volume followed by that of Moule together comprise an amazingly clear and trenchant introduction to the gospel in the ministry of Jesus and in the earliest church. Niles declares his intention not to write a life of Jesus, since the materials for such are not available, nor to explain the life of Jesus from the standpoint of Jesus himself, since in the Gospels the object of judgment about whom the story is told is not Jesus himself, but the readers, those for whom the story is told. The objective of the author is rather to help the reader live with the gospel record, "until Jesus meets him there and challenges him to believe" (p. 10.).

The book is divided into eight short chapters, the first devoted to making clear the nature of the gospel of Jesus Christ as "not simply a story remembered; (but as) a message proclaimed" (p. 11). The author chooses a middle course between retelling the story of Jesus in language acceptable only to believers and telling it in strictly modern idiom. The latter, he believes, is never quite possible, "since common speech is rooted in normal human experience, whereas the story of Jesus is unlike any other story" (p. 10). It comes as something of a shock to a modern reader trained in the historical method of studying the gospel tradition to have the retelling of the story of Jesus woven from strands of all four gospels, as if this were the work of a Tatian *redivivus*. Yet if the gospel tradition is essentially one, as contemporary biblical theology tends to see, Niles' method, judiciously employed, may after all be the right one. After all, Niles is in good scholarly company in preferring the Johannine chronology of major gospel events. He has distilled the essential elements from the gospel record. The almost stark abbreviation of the record at some points, such as the daily and hourly chronicle of the passion week and the day of the crucifixion, only enhance the impact that the events by rights ought to have upon every hearer of the gospel. This is a book worthy of serious study. It can lead the uninstructed reader into a broader understanding of the facts of Jesus, and at the same time its interpretations of meaning of the events should be stimulating to the devotional spirit.

## Books Received

(Books marked with an \* are hereby acknowledged. Other books will be reviewed in subsequent issues of the Journal.)

- \*Akin, Jack T., *The Story of Revelation. A Modern Interpretation of Facts and Mysticism in John's Book*. New York: Exposition Press, 1958. 108 pages. \$3.00.
- Archer, John Clark, *Faiths Men Live By*. Second Edition. Revised by Carl E. Purinton. New York: Ronald Press, 1958. v + 553 pages. \$5.75.
- Boismard, M. et al., *L'Évangile de Jean. Études et Problèmes*. Bruges: Desclée de Brouwer, 1958. 258 pages. 195 fr.
- Boyer, Merle William, *Luther in Protestantism Today*. How Luther's insights are reflected in what it means to be a Protestant now. New York: Association Press, 1958. xi + 188 pages. \$3.50.
- Brightman, Edgar Sheffield, *Person and Reality*. An Introduction to Metaphysics. Edited by Peter Anthony Bertocci in collaboration with Jannette Ethina Newhall and Robert Sheffield Brightman. New York: Ronald Press, 1958. x + 379 pages. \$6.50.
- Buber, Martin, *For the Sake of Heaven*. A Chronicle. Translated by Ludwig Lewisohn. New York: Meridian Books and The Jewish Publication Society of America. xvi + 316 pages. \$1.45.
- Buck, Harry Merwyn Jr., *The Johannine Lessons in the Greek Gospel Lectionary*. Studies in the Lectionary Text of the Greek New Testament, Vol. II, Number 4. Chicago: University of Chicago Press, 1958. viii + 83 pages. \$2.00.
- Claudel, Paul, *The Essence of the Bible*. Translated from the French *J'aime la Bible* by Wade Baskin. New York: Philosophical Library, 1957. 120 pages. \$3.00.
- Cousins, Norman, "In God We Trust." The Religious Beliefs and Ideas of the American Founding Fathers. New York: Harper & Brothers, 1958. viii + 464 pages. \$5.95.
- de Dietrich, Suzanne, *The Witnessing Community*. The Biblical Record of God's Purpose. Philadelphia: Westminster Press, 1958. 180 pages. \$3.75.
- Doniger, Simon, editor, *Religion and Health*. A Symposium. Modern theologians and doctors explain how faith can help heal us mentally and physically. New York: Association Press, 1958. 127 pages. \$ .50.
- Ferre, Nels F. S., *Christ and the Christian*. The Person and Work of Christ in Every day Life. New York: Harper & Brothers, 1958. 253 pages. \$3.75.
- \**Foundations*. A Baptist Journal of History and Theology. Vol. I. No. 1. January, 1958. Successor to *The Chronicle*, founded 1938. Published Quarterly, American Baptist Historical Society, 1100 S. Goodman St., Rochester 20, N. Y. 98 pages. \$3.00 per year.
- Frazer, Sir James G., *The Golden Bough*. A Study in Magic and Religion. Abridged Edition. One of the great books of all time presented in a one-volume edition, selected and edited by Sir James himself. New York: Macmillan Company, 1958. xvi + 864 pages. \$3.95.
- Fuller, Reginald H., *The Virgin Birth*. Historical Fact or Kerygmatic Truth? Marcus, Ralph. *The Qumran Scrolls and Early Judaism*. *Biblical Research*. Vol. I, 1956. Papers of the Chicago Society of Biblical Research. Amsterdam: North Holland Publishing Company, 1957. viii + 46 pages. \$1.25.
- Ginzberg, Louis, *Students, Scholars and Saints*. New York: Meridian Books and The Jewish Publication Society of America, 1958. ix + 290 pages. \$1.60.
- Hendry, George S., *The Gospel of the Incarnation*. Philadelphia: Westminster Press, 1958. 174 pages. \$3.75.
- Hunter, Archibald M., *Introducing New Testament Theology*. Philadelphia: Westminster Press, 1958. 160 pages. \$2.50.
- Husik, Isaac, *A History of Mediaeval Jewish Philosophy*. New York: Meridian Books and The Jewish Publication Society of America, 1958. 1 + 466 pages. \$1.95.

- Hyatt, J. Philip, *Jeremiah, Prophet of Courage and Hope*. An interpretation of his life and thought. Nashville: Abingdon Press, 1958. 128 pages. \$2.00.
- Jeremias, Joachim, *Jesus' Promise to the Nations*. Studies in Biblical Theology No. 24. Naperville, Illinois: Alec R. Allenson, 1958. 84 pages. \$1.75.
- Johnson, Robert Clyde, *The Meaning of Christ*. Philadelphia: Westminster Press, 1958. 96 pages. \$1.00.
- Koyré, Alexandre, *From the Closed World to the Infinite Universe*. New York: Harper & Brothers, 1958. viii + 312 pages. \$1.60.
- Kraft, Charles F., *Poetic Structure in the Qumran Thanksgiving Psalms*. Davies, Paul E., *Did Jesus Die as a Martyr-Prophet?* Saunders, Ernest W., *Theophylact of Bulgaria as Writer and Biblical Interpreter*. Biblical Research. Papers of the Chicago Society of Biblical Research, Vol. II, 1957. Amsterdam: North-Holland Publishing Company, 1957. viii + 44 pages. \$1.25.
- Langford, Norman F., *Barriers to Belief*. Layman's Theological Library. Philadelphia: Westminster Press, 1958. 96 pages. \$1.00.
- MacMurray, John, *The Self As Agent*. The Gifford Lectures. New York: Harper & Brothers, 1958. 230 pages. \$3.75.
- Maritain, Jacques, *On the Philosophy of History*. Edited by Joseph W. Evans. New York: Charles Scribner's Sons, 1957. xi + 180 pages. \$3.50.
- Marks, John and Rogers, Virgil M., *A Beginner's Handbook to Biblical Hebrew*. Nashville: Abingdon Press, 1958. xiv + 174 pages. \$4.50.
- Marrou, Henri, *Saint Augustine*. Texts of St. Augustine and His Influence through the Ages. Translated by Patrick Hepburne-Scott. Illustrated by Edmund Hill. Men of Wisdom Book. New York: Harper & Brothers, 1958. 191 pages. \$1.35.
- Martin, Hugh, *The Seven Letters*. Philadelphia: Westminster Press, 1958. 122 pages. \$2.25.
- Martin, Renwick Harper, *The Fourth "R" in American Education*. Pittsburgh: Dr. R. H. Martin, publisher, 1957. viii + 106 pages. \$2.00.
- Mayer, Frederick, *Philosophy of Education for Our Time*. New York: Odyssey Press, 1958. x + 245 pages. \$3.00.
- Miller, Robert Moats, *American Protestantism and Social Issues 1919-1939*. Chapel Hill: University of North Carolina Press, 1958. xiv + 385 pages. \$6.00.
- Minear, Paul S., editor, *The Nature of the Unity We Seek*. Official Report of the North American Conference on Faith and Order. St. Louis: Bethany Press, 1958. 301 pages. \$4.00.
- Nall, T. Otto, *The Bible When You Need It Most*. Scriptural Selections and Personal Meditations for every crucial moment in your life . . . inviting you to lean upon The Bible when you need it most. Reflection Book. New York: Association Press, 1958. 127 pages. \$ .50.
- Neil, William, *Modern Man Looks at The Bible*. What the Ancient Word tells us about our destiny as 20th century men. Reflection Book. New York: Association Press, 1958. 128 pages. \$ .50.
- Robinson, J. A. T., *Jesus and His Coming*. The Second Coming: What Jesus Said, What the Early Church Believed, What We May Believe. Nashville: Abingdon Press, 1958. 192 pages. \$4.00.
- \*Sessions, Will, *Greater Men and Women of the Bible*. Biographical sketches and religious interpretations of fifty-two of the outstanding personalities of the Bible. St. Louis: Bethany Press, 1958. 207 pages. \$3.50.
- Smith, Huston, *The Religions of Man*. The first book to interpret how the great religious traditions answer the spiritual aspirations of the different peoples of the world. New York: Harper & Brothers, 1958. xi + 328 pages. \$5.00.
- Smith, Seymour A., *Religious Cooperation in State Universities*. An Historical Sketch commemorating the centennial of student religious activity at the University of Michigan. Ann Arbor: The University of Michigan, 1957. xiii + 109 pages. \$1.00.
- Stuber, Stanley I., *Denominations*. How we got them—their origins, beliefs and growth . . . from the division of Christendom to the present day. Reflection Book. New York: Association Press, 1958. 127 pages. \$ .50.
- Turnbull, Ralph G., *Jonathan Edwards the Preacher*. Grand Rapids: Baker Book House, 1958. 192 pages. \$3.95.
- Wingren, Gustaf, *Theology in Conflict*. Nygren—Barth—Bultmann. Philadelphia: Muhlenberg Press, 1958. 170 pages. \$3.25.

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## The Association

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### 1958 ANNUAL MEETING OF SOUTHERN SECTION

The tenth annual meeting of the Southern Section of the National Association of Biblical Instructors was held March 24, 1958 in Dean Sage Hall, Atlanta University, Atlanta, Georgia. The session was called to order by the president, Prof. Jack S. Boozer (Emory), and Prof. Murray Branch (Morehouse) gave the devotional. A welcome to Atlanta University campuses was extended by Prof. Charles B. Copher (Gammon).

"Theology With or Without Repentance" was the subject of Professor Boozer's presidential address. In a critique of what he termed the inadequate treatment of repentance in Rudolf Bultmann's New Testament theology, Prof. Boozer underlined the necessity of repentance for faith. Bultmann, in his dependence on Pauline and Johannine thought, has telescoped man's "response" so as to neglect or subordinate repentance. He thus overlooks the synoptic tradition which insists that repentance must be retained alongside faith-belief. Professor Boozer's argument for a New Testament theology that includes repentance was a stimulus to unprecedented discussion of a presidential address.

During the morning business session the following matters were handled: (1) Minutes of the 1957 meeting were read and approved. (2) Prof. E. W. Hamrick (Wake Forest) was asked to represent the Section at the Southern Humanities Conference. Prof. J. Allen Easley (Wake Forest) to work on a national committee with the American Association of Theological Schools. (3) Committee appointments were made as follows:

**Nominations:** Professors Lauren E. Brubaker (University of South Carolina), W. Gordon Ross (Berea), David E. Faust (Catawba), Louise Panigot (Huntingdon).

**Resolutions:** Professors Lindsey P. Pherigo (Scarritt), C. F. Nesbitt (Wofford), George Griffin (Wake Forest).

**Place of Meeting:** Officers of the two societies (N. A. B. I. and S. B. L.).

A panel composed of Professors James H. Cailey (Columbia Theological Seminary), Andrew Tunyogi (Pikeville College), and R. H. Sales (Duke) gave a critique of two recent approaches to biblical study: *Understanding the Old Testament* by Bernhard W. Anderson and *The Book of the Acts of*

*God* by G. Ernest Wright and R. H. Fuller. The positive contributions and the shortcomings of these two books were discussed by the Section.

During the afternoon business session announcements were made of opportunities for conferences and study. Reports on placement and membership were given, and Prof. Samuel D. Maloney (Davidson) was appointed membership chairman. After a report of the Nominating Committee, the following officers were elected unanimously: President, Charles B. Copher (Gammon); Vice-president, J. Allen Easley (Wake Forest); Secretary, Mary L. Boney (Agnes Scott).

A paper on the revival of Confucianism was given by Prof. Kwai Sing Chang (Agnes Scott). Prof. Chang noted the influence that Taoism, Buddhism, and Western scientism have had on Confucianism, and discussed the effect which Marxism may have on the "cultural chop suey" of Chinese religion. Prof. George Sewall (Turner Theological Seminary) presented the case for John Mark in a paper on "The Authorship of the Fourth Gospel."

In a symposium on "Religion and the Liberal Arts Curriculum," with Prof. J. Allen Easley as moderator, "The Place of Religion in the Liberal Arts Curriculum" was discussed by Prof. Delta L. Scudder (University of Florida); "The Seminary Speaks to the College" by Prof. Kenneth Foreman (Louisville Presbyterian Seminary); and "Pre-theological Studies in the Liberal Arts Curriculum" by Prof. James L. Price (Duke). The symposium was a contribution to the continuing conversation between the NABI and the American Association of Theological Schools on pre-theological studies. The strategic counseling role which seminary-trained teachers of religion can and should play in charting college courses for prospective seminarians was emphasized.

The annual meeting concluded with a joint evening program with the Southern Section of the Society of Biblical Literature. Professor Merrill Parvis, Director of the International Greek New Testament Project, gave a slide lecture in which he described the work of his committee and reported on progress toward the completion of the collation of manuscripts on Luke.

MARY L. BONEY, Secretary